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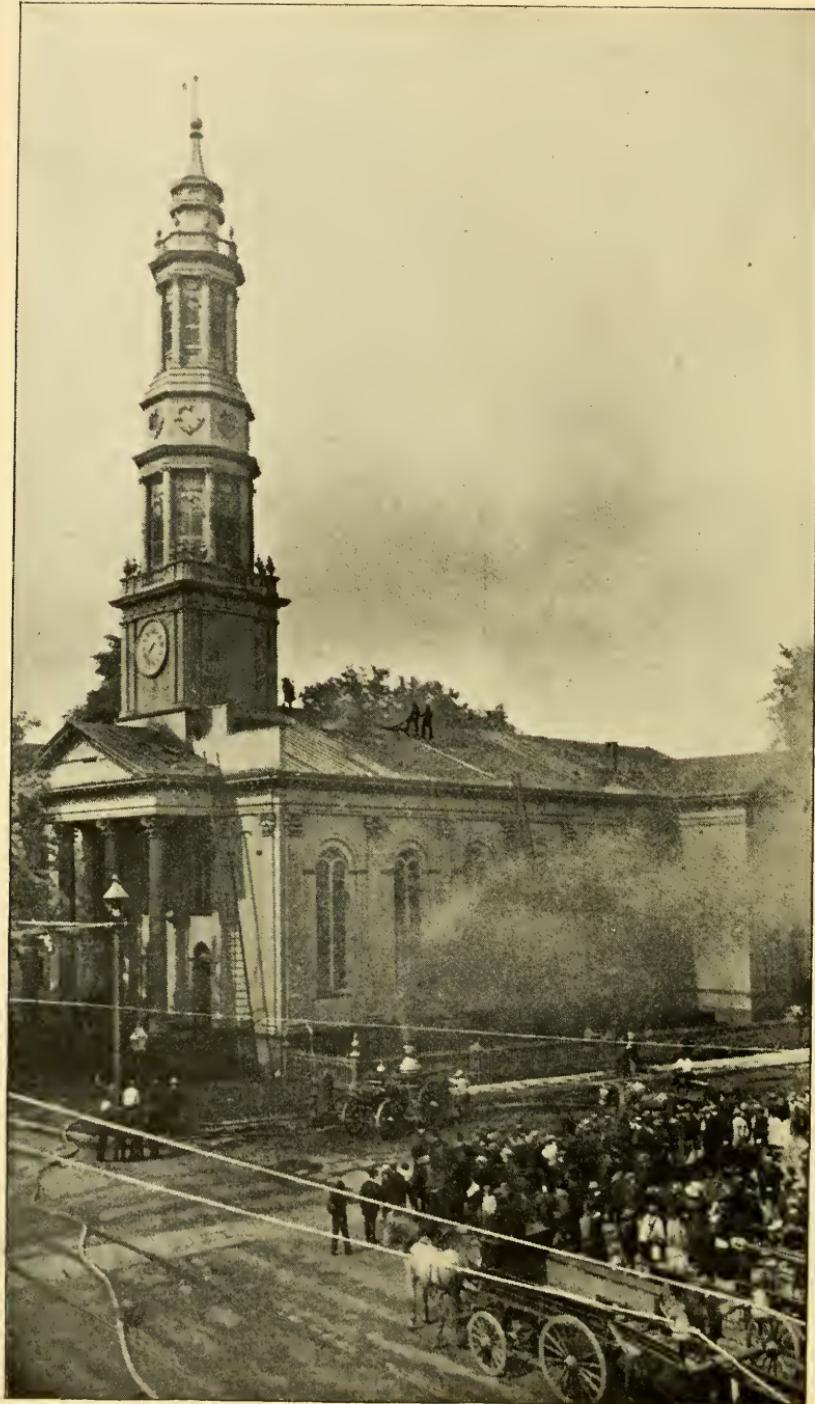
SECOND CHURCH OF CHRIST

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SOUTH CHURCH JULY 7, 1884

1670

1892

HISTORY

OF THE

SECOND CHURCH OF CHRIST

IN HARTFORD

BY EDWIN POND PARKER

HARTFORD, CONN.
BELKNAP & WARFIELD
1892

THIS VOLUME DOES NOT
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PRESS OF THE CASE, LOCKWOOD & BRAINARD COMPANY

Dedication

TO THE MEMBERS
OF
The Second Church of Christ in Hartford;
TO THE MEMBERS
OF
The Ecclesiastical Society Connected Therewith;
TO ALL WHO ARE ACCUSTOMED TO WORSHIP WITH THE SAME;
TO ALL WHO, ONCE HAVING HAD HERE
THEIR FELLOWSHIP IN WORSHIP, HAVE GONE AFAR, BUT STILL REMEMBER THIS
CHURCH WITH AFFECTION;
TO THE MEMORY, ALSO, OF THOSE WHO HAVE
BEEN TRANSLATED HENCE TO
MT. ZION ABOVE,
THIS HISTORY IS HUMBLY DEDICATED
By the Author

HARTFORD, Nov. 1, 1892

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- II. Pastors and Deacons of the Church, Officers of the Society, etc.
- III. Catalogue of the early Members of the Church, and the Record of Baptisms, Marriages, and Deaths.

P R E F A C E

In the year 1870, on the occasion of the two-hundredth anniversary of the founding of the Second Church in Hartford, it fell to me, as Pastor of the Church, to prepare and deliver an Historical Discourse. In that Discourse, I attempted to give an account of the long and memorable contention in the First Church of Hartford, which finally resulted in the establishment of the Second Church.

Important papers relating to that controversy and written by various parties concerned therein, but chiefly representing the minority side of it, discovered by Dr. Palfrey among the Lansdowne manuscripts in the British Museum, were then in press as a part of the second volume of the Connecticut Historical Society's collections. Of these twenty-two autograph manuscripts, among which are exceedingly important letters by Davenport of New Haven and Higginson of Guilford, Dr. Palfrey seems to have made no account or use in writing of the Hartford controversy, in his excellent History of New England, although a study of them would have saved him from falling into several serious errors. Previous writers on this subject were in ignorance of these papers. It was my privilege to examine the reprint of these documents by the Connecticut Historical Society, and to publish them in an appendix to my Discourse. About that time, a manuscript was discovered in Hartford, containing a list of persons admitted to the Second Church, and also a list of children baptized in said church, from the beginning of its history (1670) until the year 1731. This document revealed facts utterly irreconcilable with certain statements made in Trumbull's History of Connecticut, with respect to the practice of the Half-way Covenant in Hartford, and also discrediting sundry representations of Palfrey and others concerning the questions at issue in the original controversy.

there. But, although the new facts supplied by these several documents enabled me to give a correcter account of the old contention than had yet appeared, several errors marred my Discourse. Too much importance was attributed to the questions concerning "baptismal rights," in the earlier stages of the controversy, and other mistakes were made. In writing this history of the Second Church I desire to correct such errors, and to make a completer narrative of that struggle for existence. The seventh chapter of Dr. Geo. L. Walker's History of the First Church in Hartford discusses the old controversy in an impartial way, and, as I shall frequently refer to his work, I hereby acknowledge my indebtedness to his able and candid narrative.

In an appendix may be found copies of some of the more important papers relating to the controversy in the Hartford Church (1656-59), transcribed from the second volume of the Connecticut Historical Society's collections.

The valuable catalogues of early members of the church and of persons baptized, together with such records of marriages and deaths as are contained in the registers, printed in an appendix, were prepared for this work by Mr. John E. Morris, clerk of the Second Ecclesiastical Society of Hartford.

EDWIN P. PARKER.

CHAPTER I

THE STRUGGLE FOR EXISTENCE

THE HISTORIAN of the First Church in Hartford, in searching out the antecedents of its founders and tracing their movements hitherward, finds himself transported among scenes and events of much more than local importance. He explores ancient cities and towns, both of England and Holland. He visits venerable churches and universities. Hemingles with scholars and divines whose conscientious parts in the Puritan contest marked them for persecution, and stamped their voluntary exile with the seal of heroism. He witnesses the gathering of the church at Newtown, follows its pilgrimage to the valley of the Connecticut, and watches its wise endeavors to lay the foundations of a free commonwealth in this wilderness. The materials for a fascinating introduction to his work are abundant. The Second Church in Hartford rejoices with grateful pride that the almost romantic story of her mother's early fortunes has been so diligently composed and graphically related as to render all further efforts in that direction superfluous.¹

The history of the Second Church begins in far different scenes and conditions, and the materials for it are comparatively meagre and poor. Our starting point is a straggling hamlet in the Connecticut wilderness, where the grave has already closed over the great man who had led his flock hither and founded here a church and commonwealth. No men survived him who were strong and wise enough to carry on his work in peace. The survivors of Thomas Hooker were good, plain people, whose struggle for existence amid hard conditions was severe and incessant. Their

¹ *History of the First Church in Hartford*, by Dr. George Leon Walker.

manifold privations and discomforts were not wholly favorable to either social or spiritual culture. In the absence of a wise and dominant leader in the church, their narrow limitations and considerable isolation tended to awaken and foster among them the same spirit of discord, the same personal and partisan prejudices and jealousies which flourished in too many of the colonial towns of that period, dominated, as they all were, by strong but narrow ecclesiastical authorities. The origin of this church is traceable, moreover, to an obscure and protracted contention among brethren who could neither dwell together in unity nor come to any terms of amicable separation. Our chronicle, therefore, can have nothing romantic about it, but must be, at best, a simple attempt to thread the labyrinth of controversies until, daylight reached, the peaceable course of the church's life may be quietly surveyed.

The Second Church in Hartford was organized on the 12th of February (O. S.), 1669, or (N. S.), on the 22d of February, 1670. Its founders were very respectable men and women who, with their children, had withdrawn from the First Church in Hartford. The reasons for their withdrawal and establishment in a distinct estate are to be found, as has been said, in certain dissensions that for many years had profoundly agitated the First Church. For eleven years the Hartford Church flourished in harmony and peace under the able and judicious ministry of Thomas Hooker. In the year 1647, Mr. Hooker died, universally lamented, and Mr. Samuel Stone, a native of Hertford, England, was left alone in the ministry of the church.

Within the decade after Mr. Hooker's death, a controversy occurred in the church which soon became a contention. This contention, as it continued, became greatly complicated and exceedingly virulent, and drew in its train councils and synods and courts. For many years Mr. Stone and a majority of the church formed one party in the contention, while the other party comprised a strong and

respectable minority striving in vain for a peaceable dismission from the church in which they conceived themselves to be unjustly treated and subjected to certain novelties of church order and discipline which seemed to them subversive of the good old Congregational polity in which the church was founded. The contention grew to such dimensions and continued with such vehemence that it excited the alarm of all the churches of the neighboring colonies. Councils, synods, and courts ineffectually (and often unwisely) strove to extinguish this "fire of the altar" from which "there issued thunderings and lightnings and earthquakes through the colony."¹ The controversy was all the more deplorable as springing up in a church of "such eminence for light and love." The difficulty of penetrating to the original causes of the controversy has been acknowledged by all who have written about it from the outset. Cotton Mather said that "the true original of the misunderstanding . . . has been rendered almost as obscure as the rise of the Connecticut River," and he likened its sad consequences to the annual inundation of the same river, "for it overspread the whole colony of Connecticut."² A letter from eminent ministers in Massachusetts to Captain John Cullick and Elder Goodwin of Hartford, written in 1656, speaks of it as a fire, "the source of whose flames perplexeth us day and night."³

It has been generally assumed that the trouble began in differences of opinion concerning baptism and the rights of those who had been baptized but were not communicants, or "the new qualifications for baptism and church membership." That these questions, involving the right of baptized persons who were not members of the church in full communion, on "owning the covenant," to have their children baptized, and, perhaps, to share in the election of church officers, were already in discussion at that time, is unquestionable. It is beyond question, also, that, at a later date,

¹ *Magnalia*, vol. 1: 436.

² *Magnalia*, 1: 394.

³ *Conn. Hist. Soc. Coll.*, vol. 2: 59-63.

these questions came into the Hartford controversy. But it is doubtful if such questions had much to do, directly, with the earlier stages of the contention. "Not one of the twenty-one contemporaneous documents, of various authorship, in the newly-discovered papers published in the Historical Society's collection, speaks of this matter as in anyway an issue in debate."¹

Dr. Trumbull attributes the origin of the controversy to "a difference between the Rev. Mr. Stone and Mr. Goodwin, the Ruling Elder in the church, upon some nice points of Congregationalism."² Elsewhere he speaks of it as a difference as to "the rights of the brotherhood," for which Elder Goodwin stoutly stood as against Mr. Stone who stood as stoutly for his clerical prerogatives. Dr. Leonard Bacon says that the controversy involved "a conflict between opposite principles of ecclesiastical order."³ The personal element in the controversy may be acknowledged as potential and perplexing. Rev. Mr. Stone, the Teaching Elder, and Mr. Goodwin, the Ruling Elder in the church, with whose antagonism, according to all accounts, the troubles began, were men of positive convictions and of inflexible firmness in maintaining them.

"In the first breaking out of the difference between Mr. Stone and Mr. Goodwin, I did what lay in me to dissuade them from a council in this case, and rather persuaded to a more private and brotherly way of healing, before the church there was engaged unto parties."⁴

Rev. Mr. Stone was said to have more of the "*flint-stone*" than of the "*lead-stone*" in his "management of principles." He magnified his office and had exalted notions of its prerogatives. He had already, as early as 1650, written in favor of the rights of children of church members to church membership "by virtue of their *Father's Covenant*," and may have become, on that account, distasteful to many

¹ Walker's Hist. of First Church, p. 153. The papers here referred to are those described in our preface and called the Landsdowne Manuscripts.

² Hist. of Conn., 1: 308.

³ Contributions to Ecc. Hist., p. 15.

⁴ Hist. Coll., vol. 2: 93. Letter of John Higginson of Guilford.

in the church who clung to the stricter views of Mr. Hooker. Elder Goodwin also magnified his office of Ruling Elder. He was, by virtue of that office, the natural Moderator at church meetings. It was his duty to prepare business for the action of the church, to exercise a general superintendence over the conduct of members, to call and dismiss meetings, and, in the absence of Pastor and Teacher, to preach. Although, as Winthrop says, "a very reverend and godly man," yet he was one who, in "heat of argument," could so far forget himself as "to use some unreverend speech," for which he was ready "gravely and humbly to acknowledge his fault."¹ Two such men, representing conflicting principles of church order and discipline, occupying, in the same church, offices whose functions might easily overlap each the other, were not likely to escape antagonism. But the trouble had a deeper ground than mere local or personal disagreements. On several nice and important questions of Congregationalism these men and their respective adherents were fundamentally divided. It has been noticed that in 1650 Mr. Stone publicly approved the new and larger theory of baptismal rights. It is a significant fact that in that same year he predicted that the "churches would come to be broken by schism and sudden censures and angry removes

. . . . prayers against prayers, hearts against hearts, tears against tears, tongues against tongues."² He was too sagacious a man, not to discern the signs of the times, and whither the new Congregationalism of his day was tending. He defined Congregationalism as "a speaking aristocracy in the face of a silent democracy." His ideas of church government, says Trumbull, bordered more on Presbyterianism and less on independence than those of the first ministers of the country in general.³ Elder Goodwin, and a strong minority in the church, resisted these innovations and the attempts made to enforce them, as dangerous alike to the purity, peace, and welfare of the churches. Against

¹ Winthrop's Journal, 1: 142.

² *Magnalia*, 1: 436.

³ *Hist.*, 1: 322.

what they believed to be Mr. Stone's un-congregational ideas and latitudinarian tendencies, they stood for the "rights of the brotherhood," and for the maintenance of the principles of their former and venerated Pastor.

It is fairly questionable whether the old Congregationalism, with its severe conceptions and rigorous tests of conversion, was not becoming intolerable to many good men and women in all the colonial communities. They could neither submit to the hard terms of church membership, nor endure to be, with their children, entirely outside the pale of the religious societies which exercised a powerful domination over social life, and for whose support they were obliged to give of their substance. But whatever readjustments and enlargements may have been necessary, it is now certain that neither the innovations of Mr. Stone, nor the new measures that followed in after years were such as the changing conditions of society required, or such as experience justified. That which was really needed to remedy the inadequacies of the too narrow and restrictive ecclesiastical system, namely,—a reformation or reconstruction of dogmatic and experimental theology, on the broad lines of Gospel doctrine, seems not to have been in the least considered by any of the parties at that time.

But, all such considerations aside, the fact to be regarded here is that the minority in the Hartford church, finding themselves unable to sanction or endure the administration of its affairs by Mr. Stone, and failing in all their many efforts to give or receive satisfaction, earnestly sought for a dismission to other churches, or for permission to form themselves into a distinct church. And when they were denied this, and were prohibited by the technicalities of church discipline and by the meddlesome authority of the General Court from any way of peaceable settlement consistent with their conscientious convictions, they stood aloof, in formal withdrawal from communion, and suffered much in that state of suspense. It is to their credit that they

patiently strove for peaceable separation when unity and harmony were no longer possible. It is to the discredit of their opponents that every possible obstacle was put in the way of their removal, and that all expedients were exhausted by which they might be reduced to a subjection that was unendurable to their spirits.

And yet it should be said, in mitigation of the action of the majority, that public sentiment in all the colonial churches at that time was distinctly averse to the formation of new religious societies in the towns and plantations. Boston was the only town in which there was then more than one church. It was doubtless true that the Hartford church would have been sorely weakened by the withdrawal of so many members from its support. In the "Complaint of Nathaniel Barding and others of the church against Mr. Webster and others of the Dissenting Brethren, presented to the General Court," the following argument is made:—

"Upon this account how can it be avoided but there will be several churches in every town in this jurisdiction? For if discontented persons who distaste the ways of God, pretending that they are the holy party, may separate from their brethren without just cause, will not this cause divisions and subdivisions of churches in several towns? In probability this will follow this evil example, and be destructive to the peace of the commonwealth, and kindle such a fire as will not be quenched till the observation of all divine observances . . . be consumed among us."¹

It is the same argument that was brought to bear against all manner of Puritan dissent or separatism in England, only a few years before. It closes with the same old appeal to the civil authorities to put down all separatism by force. So quickly had these New England Puritans, and many others besides, forgotten the experiences of their fathers in the Old England.

In what precise form the first disagreements publicly appeared is uncertain. Trumbull says, "it seems that some member had been admitted, or baptism administered, which

¹ Hist. Soc. Coll., vol. 2: 79. One or more of the signers of this letter afterwards joined the minority party.

Elder Goodwin conceived to be inconsistent with the rights of the brotherhood and the strict principles of Congregationalism.¹ Another writer intimates, and probably hits the nail on the head, that the first appearance of disturbance was on the occasion of the call of a minister to take Mr. Hooker's place, when it was, perhaps, proposed to give baptized non-communicants the privilege of voting in the election of a minister.

"Some of the inhabitants, holding more strictly to the former principles of discipline, could not well bear it that any, in whose real piety they were not satisfied (as not being confirmed members in the church), should partake of any higher privileges, civil or ecclesiastical, than formerly belonged to non-members."

"*And not long after*, there arose *another* difference in that colony, which was occasioned through the endeavors of some of their ministers for enlarging of baptism, and extending the right of membership to children before their admission into full communion."²

This statement of the case is probably correct in both its parts, and gives to the matter its true perspective. Passing over, for the present, the second part of it, let us notice some facts which tally with the first part.

In 1649, Mr. Jonathan Mitchell, then a divinity student, and afterwards the shining light of the church in Cambridge, preached in Hartford, and was invited to become its pastor. He declined the invitation. About the year 1653, Michael Wigglesworth, then twenty-three years of age, spent some time in Hartford, and preached. He had preached there before, and evidently some endeavors of Mr. Stone had brought him before the church as a candidate for the pastorship. The question came up whether or no the members of the church should exercise the liberty of voting for or against Mr. Wigglesworth, after his trial. Capt. Cullick, a man of much reputation and influence, and Mr. Stone had a warm discussion. Capt. Cullick thought there should be some expression by the brethren, "that we either do like and approve of him, or not. We have had a trial, and it is not meet that

¹ Hist., vol. 1: 310.

² Hubbard's Hist. of N. E., pp. 315, 316, 352.

we should let him go away, and never say what our further desires are of him." For some reasons Mr. Stone did not wish any such expression of opinion by the brethren.¹ More than that, he interfered to prevent what he did not desire. In a paper drawn up in 1657, Mr. Stone distinctly acknowledges that he had "hindered the church from declaring their apprehensions by vote concerning Mr. Wigglesworth's fitness for office in the church of Hartford." In the same paper he also acknowledges that the brethren had the right or liberty to do just what he had hindered them from doing, and likewise admits that he ought to have left the church to their liberty in voting.²

Mr. Stone was charged with infringement of the rights of the brotherhood. In two church meetings the matter was debated, and though the majority acquitted their teacher, yet the accusation was renewed. Then followed Mr. Stone's resignation. "He would lay down his place and office-power: he should not act as an officer any more among them; his work was done in this place."

Several of the church lamenting their sad condition as being thus deprived of a minister, he replied, that if the brethren desired, while he tarried with them, and as he was able, he would speak to them on Sabbath days, "as a brother."³ This resignation of Mr. Stone, evidently offered in a fit of great impatience and welcomed by the minority, was speedily repented of and withdrawn, for he soon appeared again in his old office, and that fact was urged against him by the minority. At the time of his resignation he took care to give Elder Goodwin a staggering blow. Acting as Moderator of the meeting, although he had laid down his office, he caused the election of another, "disorderly as the minority conceived," to "lead the church in his room," thus virtually displacing the Ruling Elder from his office.⁴

¹ Hist. Coll., vol. 2: 53. ² Hist. Coll., vol. 2: 71. ³ Hist. Coll., vol. 2: 58-60.

⁴ "As for the choice of a Moderator . . . so far as I acted by advising to it, it was the present exigence of the church that led me thereunto." Sam. Stone, Hist. Soc. Coll., vol. 2: 71.

It may be said here, parenthetically, that however unfortunate for the Hartford Church Michael Wigglesworth's candidacy may have been, his settlement as pastor in it would have been still more unfortunate. He was something of a preacher, something of a physician, and fancied himself a poet. It was he who in verses described the last judgment, and represented God as saying, in answer to the pitiful pleadings of reprobate infants for mercy:—

“ Yet to compare your sin with their
 Who lived a longer time,
 I do confess, it is much less,
 Though every sin's a crime.”

“ A crime it is; therefore in bliss
 You may not hope to dwell;
 But unto you I shall allow
 The easiest room in hell.”

“ You sinners are; and such a share
 As sinners may expect,
 Such you shall have, for I do save
 None but mine own elect.”

The poetaster who could put such sentiments into a tripping meter and double rhyme, as if for singing, was not the man to succeed Thomas Hooker, or to stand in the list of pastors of the First Church in Hartford. If the minority were responsible for his defeat, they deserve the gratitude of posterity.

The state of things is indicated by the following sentence from *Hull's Diary* (Boston, 1656):—

“ Great breach of love and union in the church at Hartford last summer, which continued to the end of the winter now past, notwithstanding all endeavors there, and also by letters from here, to have gained a reconciliation.”

The following extract from a letter to Mr. Stone and the church, signed by John Webster, John Cullick, William Goodwin, and Andrew Bacon, will show how the withdrawers, as they may now be called, proceeded:—

" For, whereas to the wounding of our harts there grew a breach in our peace, wee propounded our thoughts and judgments of the rule, and attended that way of debate which your selves judged most according to rule; and you expressed your selves that if we would but give in our things in writting, you looked that the differences wear even at an end; which, as we feared, we have found a sad mistake. In our writting we presented that which we accounted and judged rule and reason."¹

This written statement of their grievances has, unfortunately, perished, but from the same letter it appears that this orderly proceeding did not accomplish any reconciliation. It was answered by Mr. Stone and his party in a way of remonstrance, and their answer is not on record.

To this remonstrance of Mr. Stone, the following letter, endorsed "June 11th (56)," was written and sent in reply:²

" Dear Brethren: Wee have as seriously and sadly as the Lord hath helped us considered and weighed what hath beene presented to us in the papers received from Mr. Stone and severall brethren, and doe solemnly profess wee have laboured with all our might according to our Abilities and Light, to receive satisfaction in those things wee have presented to you for help in, but cannot meete with that in your answers which wee hoped and looked for, and therefore doe declare ourselves that our doubts and difficulties yet remaine with us, and in some of them they are rather increased than removed; and therefore, to the great greife of our hearts, must say, that as the case now stands with this church, wee cannot without sin, till wee receive other Light, joine with you in any office acts put forth by Mr. Stone; for he hath, as much as in him lyes, laide down his place, hath acted since accordingly, and the church hath done that which wee conceive holds forth their acceptance; neither has Mr. Stone, in his answer to those questions that concerns the same, held forth satisfying and convincing Light to us to the contrary: Wee doe therefore, humbly desire that you would forbear doing that which will put us upon doing that which you shall judge offensive, or otherwise expose us to temptations to act with you doubtingly, to the great offence of God and hazard (if not wounding) our inward peace, until we can have helpe from an able and Indifferent Councell mutually chosen, which wee desire may bee indeavored and attended with as much speed as may bee. [If you shall refuse to graunt us our desire heerein, then wee desire that you would graunt us our dismission, the thoughts whereof in many respects is exceeding bitter to us, but any condition is better to us (though bitter) than that which doth expose us to sin.]

¹ Hist. Soc. Coll., vol. 2: 70.

² Hist. Soc. Coll., vol. 2: 54.

We subscribe to all that is above written uncrost. March 12th, ⁵⁵—

George Steele,	Nathaniel Ward,
Ozias Goodwin,	Andrew Bacon,
Will. Partrigg,	Andrew Warner,
John Marsh,	John White,
Isaac Graves,	John Crow,
Benjamin Harbert,	Thomas Standly,
Wm. Leawis,	John Barnard,
Thomas Bunc,	Gregory Woolterton,
John Webster,	John Arnold,
John Cullick,	Zachary Fild,

Richard Church.

The closing sentence of this letter was "crost" with black lines in the original, indicating some difference of opinion or hesitation as to "dismission." The letter is of prime importance as indicating the gravity of the situation, and also the spirit of the minority. Considering the number of subscribers, their weight of good character, and their reasonable requests, it is difficult to understand why they should have been subjected to such treatment as was given them. John Webster was at that time Deputy-Governor of the Colony, and two months later was made Governor.

John Cullick was a Pequot soldier; Deputy, 1644, 1646, 1647; Magistrate and Secretary of the Colony, 1648—1658; Commissioner for the United Colonies for Connecticut, 1652—1654. Andrew Bacon and John Barnard were Deputies. Wm. Lewis, Ozias Goodwin, Zachary Fild, Richard Church, and Nathaniel Ward, were prominent townsmen. Of John White, Thomas Standly, Thomas Bunc, and others, we shall have occasion to say somewhat, in due time.

On the 18th of March the church addressed a letter to the withdrawers, containing four propositions. This letter is lost, but the following reply to it, dated March 20th, ⁵⁵, is of importance:—¹

"DEARE BRETHREN:—Your paper of the 18th Instant, containing 4

¹ Hist. Soc. Coll., vol. 2: 56—58.

particulars or propositions, wee have received and considered, unto which (according to your desire) wee return this speedy answer:

To your Preface wee answer, that in our last paper wee doe something more than desire a Councell, in the generall; for wee desire an In-different Councell mutually chosen, by which we declare ourselves to meane, that if you please to nominate the Elders of 4 or 5 churches, wee shall nominate the elders of 4 or 5 other churches, which, if you thinke good to accept, we shall readily attend.

To the first particular wee answer, that we deny that there has beene as yet any Councell agreed upon by the consent of the whole church.

To the 2nd and 3d particulars wee answer, that wee doe not judge them, or either of them alone, to bee sutable or sufffient meanes, most according to God, to heale or helpe us in the state wee now stand.

To the 4th particular wee Answer, that we conceive there are sufffient reasons, and such as to us are cogent, why we desire another Councell than that which you say is agreed upon by the consent of the whole church:

1. Because of the weight and difficulty of severall of the thinges in difference, which every godly and learned Councell may not bee able to helpe us in.
2. Because we have had none that have gone before us to give us Light therein.
3. Because the more able the Councell is, the more satisfaction you and we may have in the Light they hold forth for Conviction.
4. Because our work is much increased since that councell was in nomination.

And we further explain ourselves in these two particulars following:

1. Concerning our desires of a Councell, that wee might both attend the due weight of the occasions to bee considered by them, and yet not overload the business with numbers, wee desire that the members of the Councell might bee within the compass of these two neighboring Colonies, viz: New Haven and our owne; and that out of them, each party might have the choice of 4 or 5 churches, and that you would name yours first, and then wee shall add the other parte of the forenamed number; or, if you are not willing to nominate first, then, if you desire it, wee are ready to doe it: not that we would avoid any helpe of Elders from the Bay, but that wee are not willing to propound thinges that may be exceeding difficult to attaine. This we desire, as speedily as may bee to bee attended, because wee cannot attend to all the ordinances of Christ for our soules nourishment with you, with a good conscience; nor see, in the present posture you are in, that wee can, in any way of Christe,

have the exercise of discipline for the redressing what is amiss on either side.

If you thinke not fitt to comply with us in this our motion and desires of such a select Councell, though with grieve of heart, yet wee are constrained to desire our dismissions for ourselves, our wives, and children, to some approved Church or Churches of Christe, which wee will indeavor to attaine within two or three months, in some place or way which the Lord shall shew to us: "

[The remainder of this letter is omitted here, as unimportant.]

The letter is signed, "Your loving brethren."

This request for a mutual council, so reasonably and forcibly made, was granted by the church, and the council convened in Hartford in June, 1656. It was composed of ministers from the Connecticut churches, with one or two from New Haven Colony. There are three distinct contemporaneous documents which shed light on this council and its result, viz.: John Davenport's Letter to the church at Wethersfield, John Higginson's Letter, and a letter of the Withdrawers to the Hartford church, dated March 13, 1657. These documents, which we shall freely quote, may be found in the second volume of the Conn. Hist. Soc. Collections.

All these documents agree that, after thoroughly considering the case, the council unanimously decided, 1st, that mutual satisfaction should be given on both sides, each to the other; 2d, that if differences should again break forth, or not be healed, the dissenting brethren should crave their dismission and the church should give it them. "The decision of this council," says Dr. Walker, "was a substantial vindication of the position of the minority as against the arbitrary procedures of Mr. Stone and the church."¹

But while the minority fulfilled the injunctions of the council and stood by its decision, they could get neither relief nor release from the church. Mr. Stone and his supporters utterly disregarded the advice and result thus given, as will appear from the testimony of Messrs. Davenport and Higginson. Mr. Stone went so far as to publish, together with

¹ Hist. of First Ch., p. 158.

the council's verdict, certain "considerations" of his own which tended to nullify the result, and for this breach of courtesy and faith he was compelled, in due time, to confess that he had "acted unseasonably."¹

Mr. Davenport's letter was written to the church at Wethersfield. That church had asked advice of the church at New Haven as to whether they might properly receive the withdrawers at Hartford. Mr. Davenport had, as he says, received from the members of the late council a complete account of the state of things, and he says that the elders of the said council do

"testify that the brethren formerly called dissenting, have fully attended the determination of the counsell in both the advices left with them," and "that Mr. Stone and the church at Hartford have violated the determination of that counsell in both parts of their advice, by their never giving the satisfaction prescribed for the healing of offences, and now by their not giving the offended brethren their dismission."

John Higginson's letter is even more explicit. The occasion of his writing is the same as that in Mr. Davenport's case. After showing how the council was mutually called, and what its conclusions were, he says—

"The dissenting brethren have submitted to the judgment of the counsell, in both parts of it. They have given such satisfaction as they were advised to. In case of non-satisfaction they have desired their dismission.

Mr. Stone and the church there hath not submitted to the judgment of the counsell, in neither part of it. They have not given satisfaction as they were advise[i]. They have not given dismission when it was desired.

But instead of submission, Mr. Stone hath risen up in way of opposition to the counsell, setting up his owne judgment, in his owne case, against the judgment of the counsell, . . . openly in the face of the countrey publishing a confutation of the judgment of the counsell. . . . This opposition to the counsell by Mr. Stone hath bene the blameable cause of the continuance and increase and multiplying of those contentions and disorders, . . . as also it hath given such a scandalous and formidable example of opposition to counsell[s], and such a wound to the Congregationall way, that except Mr. Stone's repentance for it bee as publickly knowne as his sinne in so doing, his example in this, and the

¹ Hist. Soc. Coll., vol. 2: 70.

consequences of it, is like to have a destructive influence upon all the churches of New England."

Mr. Higginson also says that "many of the magistrates there, being interested in the case," neglected their duty, allowed the sentence of the council to be contemned and the elders of the council to be discountenanced by a "party growing up under the shaddow of Mr. Stone."

In the Mass. Hist. Soc. Collections, volume 7th and 4th series, page 530, occurs a letter from Mr. Davenport to Gov. Winthrop, in which he bluntly says that the messengers sent to the former council at Hartford "suffered grievous ill-usage. Some of the magistrates there labored to hinder them, summoned them in attendance, and publicly reproved them."

Now as for the testimony of the withdrawers, it is found in a letter addressed to the church by Messrs. Webster, Goodwin, Cullick, and Bacon, urging them to abide by the decision of the late council.

"After many propositions and prayers" we "obtayned a Councell of persons suiting and answering your propositions and desires; wherein how far we condesended and denied ourselves to seek peace, your selves know.

"When this Counsell was come and we had declared our things to them, they, in most of our things, concurred with us and strengthened our thoughts; wherein they did not, we readily attended their councill, and there abide. . . . Thérefore, deare Bretheren, we doe beseech and intreat you, in the fear of the Lord and for the sake of Christ, to yield to that councell that is already given; either in the first part of it, which would be matter of great rejoicing and comfort to our hearts, if your light and conscience can come thereunto; or else that you would, in like tenderness toward us, graunt us our dismission, according to our desire formerly exprest."¹

We have lingered at this point, because of its supreme importance in the whole case. From the decision of that council there was no appeal, either in law or equity. By that decision the minority stood, awaiting justice.

The "restless endeavor to procure other elders to come up from the Bay," supported by the interference of the General Court, was not fruitless. In August, 1656, five dis-

¹ Hist. Soc. Coll., vol. 2: 68-70.

tinguished elders of Massachusetts,—John Wilson, Richard Mather, Samuel Whiting, John Sherman, and John Norton,—wrote to the leaders of the withdrawing party in Hartford. Mr. Stone was then in Boston and had been in conference with them, as their letter shows. They lament over the “wound of so famous a sister church,” and cry out in fervent depreciation of the scandal of an incurable breach therein; but the point of their communication is the proposal of a conference of all parties at Boston, or, if that be inconvenient, at Hartford. “Mr. Stone will stay here till we hear from you.”¹

This proposal was not accepted. A month later the Hartford Church received a letter from several Massachusetts churches exhorting both parties to mutual forbearance, counseling the church against haste in the way of discipline, and warning the minority of the sin of “intempestive secession,” and suggesting a “second meeting, consisting of some from hence with some also of yourselves, the late reverend council, with any others you shall see cause.”² The Hartford Church accepted this suggestion and endeavored to induce the withdrawers to accept it also. The General Court of Connecticut seconded the suggestion, and desired the members of the former council of 1656 to be invited to meet the Bay Elders at Hartford, to review the whole case. Governor Webster, Capt. Cullick, and Mr. Steele opposed this movement in the court, appealing to the decision of the previous council which Mr. Stone had disregarded, and also objecting to legislative interference in the case.³ The withdrawers sent a letter to Mr. Stone and the church, in which they declined the suggestion of a new council.

They reviewed their steps from the beginning of the troubles, showing that they had “attended that way of debate which yourselves judged most according to rule”; had put their grievances in writing, according to request, and yet without redress; and “after many propositions and prayers

¹ Hist. Coll., vol. 2: 59-63.

² Hist. Coll., vol. 2: 64-68.

³ Col. Records, vol. 1: 291.

had obtained a council of persons suiting and answering your propositions and desires." They had accepted the definitive judgment of a mutual council, whereas the church had disregarded it. With spirit and force they argued that this movement was an attempt to re-open a closed case before a court composed of persons "who may not, at least some of them, be so fitted every way for our work." As for the elders of the former council, "we see not that your entertainment of their counsel hath been such as would be any encouragement in them to come again." They conclude by entreating the church to yield to "that counsel already given."¹

The proposed council was held, and the withdrawers were by some means persuaded to participate in its deliberations, yet they never abandoned the impregnable ecclesiastical position which the mutual council of 1656 afforded them, nor did they ever admit any force in later councils as supplanting the authority of that first one.

In a letter to Gov. Eaton and Rev. John Davenport of New Haven, Dec., 1657, they say:—

"If the last elders and messengers which were here with us, being those from the Bay, *had ever been called or owned by us as a council*, we should have concluded our duty and rule had been to have done as in yours to us is suggested; *but that never was.*"

John Higginson's letter explicitly confirms this statement. He says that

"notwithstanding Mr. Stone's opposition to the Council (of 1656), and notwithstanding the different apprehensions of the Elders of the Bay (who were not called by both parties . . .) yet the definitive sentence of the council stands in full power, as it did at first. The pacification (procured by the Elders of the Bay, and *through importunity* yielded unto by the dissenting brethren) . . . did not nullify either the power of the definitive sentence of the council or the duty of submission thereunto."

This point is enlarged upon here because, afterwards,

¹ Hist. Soc. Coll., vol. 2: 68-70.

Mr. Stone and his party, who had utterly disregarded and contemned the findings of the first and mutual council, charged the withdrawers with disregarding this second council, in calling which they had no part, to the assembling of which they objected, and which they finally attended, under importunity, simply as a means of pacification.

In the spring of 1657, then, John Norton and the Elders of six other Bay churches set out for Hartford "to endeavor a reconciliation amongst them in those parts." The Boston church observed the 16th day of April as a day of fasting and prayer in their behalf. There is no record of the proceedings or result of this assembly, but beyond doubt it went over the whole case. It is known that Mr. Stone submitted certain acknowledgments of errors.¹ Hull's Diary, April 23d, relates, "we received letters from Hartford, and understood that the work of reconciliation went very slowly forward." Some pacification was at length effected, voted, and solemnly owned. On the 6th of May Mr. Norton returned to Boston, bringing word that "the Lord had graciously wrought the church at Hartford to a reunion and a mutual promise to bury all former differences in silence for the future."²

This report of what Mr. Norton is said to have said, and similar reports from the party of Mr. Stone,³ must be taken in connection with the facts already stated, that the withdrawers never accepted this council nor its findings as in any way superseding or weakening the force of the previous council's decision. This pacification was evidently superficial, for it was of brief duration. Mr. Stone, as we shall see, soon succeeded in troubling again the calmed waters, and the contention was renewed, each party claiming that the other had broken the recent pacification, and the withdrawers standing again on the decision of the old council of 1656, and demanding their dismission, since their condition in the church was intolerable.

Dropping now, for awhile, this main thread of the narra-

¹ Hist. Coll., vol. 2: 71.

² Conn. Col. Rec., 1: 29c.

³ Hist. Coll., vol. 2: 117.

tive, it becomes necessary to note and trace other movements in the churches which finally entered into the Hartford church contention, and both complicated and intensified it.

According to the original scheme of Congregationalism in New England, the proper subjects of baptism were such believing persons as desired to enter into full communion in the church and could satisfy the tests of admission, and the infant children of church members in full standing. They required "visible saintship" as a condition of church membership. They constructed rigorous tests of such saintship, both theological and experimental. In due time these requirements proved to be exclusive of large numbers of excellent men and women in all the communities. These "outside saints" could neither come to the sacraments nor have their children baptized, nor have any voice or vote in the affairs of the churches which they must, nevertheless, be taxed to support. They constituted an unchurched multitude in the communities where the church was the central and dominant institution.

It is not strange that grievances were presented, and relief was sought from a condition of things so fraught with injustice and danger. It is pitiful to think that no church seemed to be aware of the real necessities of the case,—of the need of returning from human dogmatisms and devices to the simplicities of the Gospel of Christ. Men began to complain that they were debarred from all church privileges except as they would submit to such ways of church entrance and covenant as their consciences would not admit. Under the stress of a growing public sentiment, many ministers were moved to adopt and practice a new and larger way, which finally became known as the "Half-way Covenant" scheme. Persons who had been baptized in infancy, on coming to mature years, might, if of good understanding and not scandalous, bring their children to be baptized, although they had never come into full communion in the church. These persons were held to be, by virtue of their own bap-

tism, in covenant relations with God and the church, at least, in some sense, and they might come forward and "own the covenant" and have their offspring baptized, and yet not be full members or communicants. In 1634 John Cotton wrote to the Dorchester church, giving an opinion on the following case of conscience: whether a grandfather, being a member of a Christian church, might claim baptism for his grandchild whose parents had not been received into church covenant. The opinion given by him, as that of his church also, was that the grandfather might claim that privilege for his grandchild.¹

We have already referred to Mr. Stone's deliverance, in 1650, that "children of church members have a right to church membership *by virtue of their father's covenant.*" Mr. Hooker strenuously opposed this view, contending that only the immediate offspring of parents in full communion should receive baptism. The way of this new departure and enlargement was a thorny one, and, as experience demonstrated in due time, fraught with manifold evils and degeneracies. And yet, some enlargement of rights and liberties was imperatively demanded.

The new departure did not originate in Connecticut, but Connecticut did put forth the first official expression of a desire for some discussion and settlement of the new questions which evidently were disturbing the churches of the colony. With Mr. Stone advocating the new measures which Hooker had disapproved, the Hartford church could but feel the effect thereof as increasing its difficulties. Trumbull says that "numbers took this opportunity to introduce into the Assembly a list of grievances, on account of their being denied their just rights and privileges by the ministers and churches."²

As early as May, 1656, the General Court of Connecticut appointed a committee of four leading men to advise with

¹ Walker's Hist. of First Ch., pp. 188-190, where several opinions of eminent divines are cited.

² Hist., 1: 298.

the elders of the colony about "these things that are presented to this Court as grievances to several persons among us," and to ask their help in drawing up a statement to be presented to the General Courts of the United Colonies.¹

This committee made a report, embodying twenty-one questions for discussion, and recommending a Synod of elders from all the colonies to consider the matters. Massachusetts accepted the proposal and chose thirteen of her elders to meet with those of other colonies in the month of June. Plymouth colony gave no heed to the matter. New Haven thoroughly distrusted the movement and declined to attend, although answers to the twenty-one questions by John Davenport were sent to the Synod. In the letter from New Haven there were caustic expressions to the effect that the churches were competent to settle their own troubles, and it was more than intimated that restless spirits were seeking great alterations both in civil government and church discipline, and that it was proposed to give the right to all church privileges to members of English parishes who should come hither.

On the 26th of February, 1657, the Connecticut General Court appointed four elders,—Warham of Windsor, Stone of Hartford, Russell of Wethersfield, and Blinman of New London, as representatives of this colony. This Synod, composed of ministers appointed by the General Courts of Massachusetts and Connecticut, and in the least degree a congregational assembly, met in Boston, on the 4th of June, 1657, and continued in session for two weeks. The result of its deliberations, drawn up by Richard Mather, was published in England, two years later, entitled "A Disputation concerning church members and their children, in answer to twenty-one questions."² In answer to the tenth question, the Synod defined and endorsed the doctrine of the Half-way Covenant. It declared that baptized children, when they reach the age of discretion, though not yet fit for the Lord's Supper, should own the covenant they made

¹ Col. Rec., 1: 281.

² Hubbard's N. E., 563-569.

with their parents ; that the church should call upon them to do this ; and if they refuse so to do, they are liable to church censure ; that, in case such persons are not scandalous in life and understand the grounds of religion, and own the covenant, baptism should not be denied to their children.¹

This was a long step away from the doctrine and practice of the fathers. It created a church within a church. It conferred upon a large number of persons all the rights of church-membership except that of coming to the Lord's Supper, on conditions which implied no Christian experience.² It was a practical return to the old "Parish-way" against which the fathers had protested and provided.

Resuming now the main thread of our narrative, it should be noted that the Pacification effected in the Hartford Church by the elders from the Bay, and this Boston Synod, were events that occurred at about the same time. The Pacification was effected in May, 1657, and the Synod met only a month later, in June. Mr. Stone went to Boston to attend the Synod, in which he was known as a strenuous supporter of its new measures. A copy of its answers to several questions, bearing his signature, was presented to the General Court of Connecticut which ordered that copies should speedily be sent to the several churches of the colony. That this action tended to aggravate the difficulties in the Hartford Church is unquestionable. The minority, or the withdrawing party, were opposed to the synodical innovations, as were most of the Connecticut churches. But meanwhile, in August, and while still in Boston, Mr. Stone sent a letter to the Hartford Church with sundry remarkable propositions attached thereto, which effected a complete breach of the Pacification which had been patched up three months before by the Bay elders, and set all things in more violent contention than ever. His letter referred to the late Pacification, described his love for the church, and then proceeded

¹ Hubbard, pp. 566.

² *Vide* Dr. Bacon's *Cont. to Conn. Ecc. Hist.*, pp. 21-22.

to speak of his physical infirmities, and his inability to administer the difficult matters of church government required at Hartford. It suggested the propriety of his retirement from his office. Then followed a series of propositions to be accepted by the church.

They were to bind themselves to submit to every doctrine which he should propound to them, grounded on the Scriptures. They were to engage themselves not to make any movement to bring in any officer to join with him without his consent and approbation. The church must promise him full liberty to secure an assistant minister, whom they shall receive on Mr. Stone's testimony that said assistant is a fit person to be employed in that place. The church would be expected to procure some able physician to settle in Hartford before the next October.¹ [The nearest educated physician was Dr. Rossiter of Guilford.]

The purpose of Mr. Stone in sending such a letter to the Hartford Church at that time is obvious. He wished to commit it as a whole to the above propositions. An acceptance of such propositions would have bound the minority hand and foot and left them entirely at the mercy of Mr. Stone. The communication was received with astonishment and indignation. It was vigorously denounced as a breach of the late Pacification, and the old quarrel broke out again fiercer than ever. Hull's Diary (page 183) notes, "The breach at Hartford again renewed; God leaving Mr. Stone, their officer, to some indiscretion, as to neglect the church's desire in the celebration of the Lord's Supper, and to proceed to some acts of discipline toward the formerly dissenting brethren." The minority, hopeless of procuring dismission again, formally withdrew from communion in the church, and applied to the church in Wethersfield for reception there. They sent a letter, Nov. 11, 1657, to other churches in the colony, inclosing their reasons for separation, and this letter was publicly read in some of the churches. There seems to have been a previous paper, dated the 26th of October,² and of the nature

¹ Hist. Coll., vol. 2: 73-77.

² Hist. Coll., vol. 2: 77-78.

of a remonstrance, sent to the church at Hartford, which was published and read in several churches. Nathaniel Barding and others of the Hartford Church resented this action, as tending to the defamation of Mr. Stone and the church at Hartford, and on 4th of Dec., 1657, they presented a complaint to the General Court against the withdrawers, alleging violation of covenant, breach of pacification, and untruthfulness of statement, and asking the General Court to interfere, for the punishment of such offences against peace.¹

The following paragraph is significant:—

“At a Quarter court at Hartford, 3^d December, 1657. Ensigns Talcott and John Allin maketh complaint contr: Mr. John Russell Jr., of Wethersfield, defendant, for reading of a paper on the Lord's Day (being the 29th of November last) at Wethersfield, which tended to the defamation of Mr. Stone and the church at Hartford, and also which they conceive tendeth to the disturbance of the peace of the churches and commonwealth.”²

With Rev. Mr. Russell at the bar, stood also Rev. John Warham of Windsor and Rev. Roger Newton of Farmington, whose wife was the eldest daughter of Rev. Thomas Hooker. They stood there to answer for the crime of publicly reading the communication addressed to the churches by the withdrawers who could get no other hearing. The court spent one whole day in hearing the complaint and defence, and broke off without passing any sentence.

The subscribers to the obnoxious document went before the Governor and Deputy, and, in the presence of many of their opponents, made declaration that Mr. Stone would allow them no hearing in the church, that the Court would not attend them when they offered to make proof upon oath of the particulars alleged by them, and then earnestly asked the Governor (Winthrop) and Deputy to take their sworn testimonies. The Governor was willing to grant this, but “Mr. Talcott, Mr. Lord, and W. Wadsworth did vehemently presse the Governor that, if he took our testimonies upon oath, we should be engaged to use them no otherwise but in a way of preparation to a civil triall in our court.”³

¹ Hist. Soc. Coll., vol. 2: p. 79.

² Mass. Records.

³ Letter to Gov. Eaton.

Mr. Stone and his party seemed bent on utterly preventing the withdrawers from making known, in any manner, their reasons for seeking admission to other churches.

Then the church at Wethersfield sought advice from New Haven and Guilford, and drew out the masterly letters of Davenport and Higginson, both of which "support the position of the withdrawers in all the main points of the controversy, up to the act of withdrawing."¹ Both Davenport and Higginson hesitate a little as to whether the Wethersfield Church is at liberty to receive the withdrawers, but evidently incline to justify such action should it be taken.

At a session of the General Court, March 11, 1657-58, it was ordered, that

"henceforth no persons in this Jurisdiction shall in any way imbody themselves into church estate, without consent of the General Court and the approbation of the neighbor churches."

The same Court also ordered,

"That there shall be no ministry or church administration entertained or attended by the inhabitants of any plantation in this Colony, distinct and separate from, and in opposition to that which is openly and publicly observed and dispenced by the settled and approved Minister of the place, except it bee by approbation of the General Court and neighbor churches."

The same Court also still further ordered,

"In reference to the sad differences that are broken out in the severall churches of this Colony, and in spetiall betwixt the church of Hartford and the withdrawers . . . that there be from henceforth an utter cessation of all further prosecution, either on the church's part at Hartford toward the withdrawers from them, and on the other part, that those who have withdrawn from the church at Hartford shall make a cessation in prosecuting their former propositions to the church at Wethersfield or any other church, in reference to their joyning there in church relation."²

This summary action postponed the organization of the Second Church for twelve years. It left the withdrawers in an almost hopeless predicament, and sent some of the best men in the town to Farmington and Hadley.

¹ Hist. of First Ch., p. 166.

² Col. Rec., 1: 311.

In the month of May, 1658, Capt. Cullick and Elder Goodwin petitioned the Mass. General Court, in behalf of themselves and others, for permission to settle up the river, near Hadley.¹

The petition was granted, but on condition that they should "submit themselves to a due and orderly hearing of the differences between themselves and their brethren." The way of these men was made hard indeed.

The General Court, on Aug. 18, 1658, ordered the two parties to state their differences or grievances in writing, and discuss them together. Failing to come to agreement, they should each choose three elders, whose joint decision, after a full hearing, should be final. If either party refused to choose, the court would choose for it.

The withdrawers accepted the proposition, but the church declined it, and the court, acting for the church, selected Mr. Cobbet of Ipswich, Mr. Mitchell of Cambridge, and Mr. Danforth of Roxbury. The secretary of the court, Mr. Daniel Clark, notified these reverend gentlemen of their appointment, and requested their attendance in Hartford, by the 17th of September "to assist in that service."² The withdrawers had chosen Mr. Davenport, Mr. Norton of Boston, and Mr. Fitch of Norwich. Questions for disputation were drawn up by Mr. Stone,³ but the whole endeavor fell through, as Dr. Trumbull intimates, by fault of the church.⁴

In March, 1659, the General Court was pleased to take further action. It ordered and appointed a council to be called by the court, to aid in settling the controversy. The parties concerned might send delegates if they desired. The secretary of the court should, in the name of the court, send letters to the selected churches, asking them to send their ablest men to Hartford by the 3d of June. The Hartford Church and the withdrawers should jointly concur in "bearing the charges of the former council, and in preparing and providing for this that is now to be called."⁵ The secretary

¹ Hist. Hadley, 312.

² Hist. Coll., vol. 2: 101.

³ Hist. Coll., vol. 2: 104-105.

⁴ Hist., 1: 321.

⁵ Col. Rec., 1: 333-334.

of the court performed his duties, but in so doing disclosed the fact that "both parties . . . refuse to act jointly in and about the way of calling for help."¹ It is not to be wondered at, that both parties should refuse to have anything to do with such a proceeding. The churches of Boston and Roxbury also refused to attend any such court-created council, in the calling of which neither of the parties concerned had participated. It seemed to them "little less than taking up an holy and sacred ordinance of God in vain."² This endeavor fell through, by the weight of its preposterous ordering.³

On the 15th of June, 1659, the General Court, in no wise daunted, but somewhat the wiser for their pains, secured the coöperation of the church and the withdrawers in calling a council, unto whose decisive power, "*the withdrawn party is required to submit*," the church "fully engaging" to do so.⁴ This language is significant.

The withdrawers had little spirit left for controversy, and evidently submitted to this measure because there was nothing else left to them. They said: "The council now chosen, and by the church and court sent, we, in respect of our free choice, are not at all interested in." They did not "freely engage" to submit to the proposed council, but "were required" to do so by the court. They merely consented to the inevitable. Already, a month earlier, they and their friends had met at Goodman Ward's house in Hartford, and signed an engagement to remove themselves and their families into Massachusetts.⁵ The council met, not in Hartford, but in Boston, on the 26th of Sept., 1659, and was composed of elders of the churches of Boston, Cambridge, Dorchester, Roxbury, Dedham, Charlestown, Sudbury, Ipswich, and Watertown.

The following extract from Hull's Diary, Sept. 26th, explains the situation:—

¹ Hist. Coll., vol. 2: 105.

² Hist. Coll., vol. 2: 108, 109.

³ Walker's Hist. of First Ch. in Hartford, p. 171, where Trumbull's inaccuracies are convincingly corrected.

⁴ Col. Rec., p. 339.

⁵ Hist. of Hadley, p. 19.

"The church at Hartford and the dissenting brethren that had withdrawn from communion and joined to another church, appeared here in their representatives, and referred themselves to a Council before chosen by nine churches and then set in Boston. The Council fully heard the grievances of both sides, and through the gracious presence of God so determined as was blessed with a sweet reunion, and very good satisfaction unto both parties; which was publicly manifested before they departed home."

The result or the "sentence" of this Council, drawn up by the "matchless" Mitchell of Cambridge, and dated October 7, 1659, is in manuscript among the Hutchinson papers, in the Massachusetts Historical Society's Collections, and is also to be found, printed, on pages 112-125 of the second volume of the Connecticut Historical Society's Collections, with an interesting note by Dr. J. H. Trumbull. It is unnecessary to present here any report of its distribution of mild censures, or of its findings on the various points at issue. The most important portion of it is that in which the church is counseled to give dismission to such "as shall still desire to dispose of themselves elsewhere."

At last there was a truce, if not a peace. It is idle to inquire again into the causes of the conflict which, beginning with "the first breaking out of the difference betwixt Mr. Stone and Mr. Goodwin," engaged the church into parties, and deeply disturbed the peace of society. Deeper than any personal feeling that "difference" must have been. The letters of the withdrawers show that they were constrained by higher motives, and by conscientious convictions. Mr. Stone and Mr. Goodwin were representative men. Their ideas and principles were in conflict. There had been a change in the administration of affairs in the church since the departure of Hooker, a change involving not only "nice points of congregationalism," but "the rights of the brotherhood." Goodwin, Webster, Cullick, and their followers deplored and resisted this departure from the congregational way. It was a matter of conscience with them. The conflict was, as Dr. Bacon has said, "between opposite principles of ecclesiastical order."

A strong minority, composed of respectable and godly members, insisted upon their rights and liberties in the church. Denied these, and finding themselves unable to continue under Mr. Stone's high-handed administration with comfort or even a good conscience, and failing in their endeavors to give or receive satisfaction, they strove, in the main soberly and wisely, for a peaceable dismission to other churches. The candid historian of the First church says truly, "on the whole, respecting the controversy which turmoiled the church so long, the impartial verdict of history must be, that, spite of many irregularities and doubtless a good deal of ill-temper on both sides, the general weight of right and justice was with the defeated and emigrating minority."¹

But, as will be seen, the defeat of the minority was but temporary and superficial. Their ideas and principles finally triumphed, not only in a separate organization, but in the mother-church as well, and in the congregational churches of the country. For it is the congregationalism of Thomas Hooker, and not that of Samuel Stone, that flourishes in our own age.

It has been noticed that in the famous Boston Synod of June 4, 1657, in answer to the 10th question there presented and considered, an answer was given involving the principle of the Half-way Covenant and the Parish-way. There was great opposition to these new measures in the Connecticut churches. In Massachusetts, as well, there was so much opposition as to call for a new Synod, which met in Boston, March, 1662, and by an overwhelming majority approved and authorized the reforming principles. Meanwhile, in 1660, Mr. John Whiting had been ordained as colleague of Mr. Stone in the church at Hartford, where, beneath the surface, a new contention was preparing.

On the 20th of July, 1663, Mr. Stone departed this life, after "feeding the flock of our Lord fourteen years with Mr. Hooker, and sixteen years after him."²

¹ Hist. First Church, 175.

² *Magnalia*, 1: 434.

In Hartford *Old*, Stone first drew infant breath,
In *New*, effused his last: O, there beneath,
His corps are laid, near to his darling brother,
Of whom dead, oft he sighed, *Not such another!*
Heaven is the more desirable, said he,
For Hooker, Shepard, Haynes' company.¹

In 1664 Mr. Joseph Haynes began his ministry in Hartford, as the colleague of Mr. Whiting. Both these young men were sons of distinguished gentlemen who were among Hartford's early settlers. Mr. Whiting held to the older and stricter principles of Congregationalism. Mr. Haynes was a "large" Congregationalist, accepted the doctrines of the Boston Synods, and was more of the "Presbyterian," or new way.

Shortly after Mr. Haynes's settlement, a petition was sent to the General Court of Connecticut, expressing the grievances of many excellent persons, in that they are debarred from the ordinances of the church, and requesting that "for the future no law in this corporation may be of any force to make us pay or contribute the maintenance of any minister or officer of the church that will neglect or refuse to baptize our children," etc., etc. The General Court, after a consideration of the matter, commended it to the ministers and churches of the colony,

"whether it be not their duty to entertain all such persons who are of an honest and godly conversation, having a competency of knowledge in the principles of religion, . . . and that they have their children baptized, and that all the children of the church be accepted and accounted real members of the church," etc., etc.

The principles of the Synod were to be urged upon the reluctant churches, by the influence, if not by the orders, of the General Court. According to Mr. Davenport, most of the Connecticut churches were against the new way. The church in Hartford contained a strong minority, at least, who were opposed to it. The two ministers of the church antagonized each the other on this burning question, and on a lecture-day, in June, 1666, the smouldering fire broke out

¹ Morton's N. E. Mem., p. 303.

in that church. A letter from John Davenport to Gov. Winthrop reveals the condition ;—

“ The people grow woefully divided, and the better sort are exceedingly grieved, while the looser and worser party insult, hoping that it will be as they would have it, *viz.*, that the plantations shall be brought into a parish way.”

Young Mr. Haynes, when it was his turn to preach, sent three of his party to tell Mr. Whiting that on the next Lecture-day he would preach about his way of baptizing, and begin the practicing of it on that day. “ Water was prepared for baptism, which was never administered in a week-day in that church before,” says Davenport. Mr. Whiting testified against this proceeding and refused his consent thereto. A stormy meeting ensued. The aged Mr. Warham, who was present and attempted to speak, was rudely silenced. The two ministers were engaged in a public disputation concerning the matter, and the church divided into hostile parties. The General Court then took up the matter, and endeavored to convene another Synod to be composed of all the preaching elders and ministers of the Colony, together with some from Massachusetts, and it drew up a series of seventeen questions, covering the matters in dispute, for discussion. This Synod or Assembly convened, but adjourned without action, and never met again. It was evident that the churches of Connecticut would refuse to endorse or approve the Synodical principles, and measures were taken to prevent the reassembling of the synod.¹

The General Court of May, 1668, appointed a committee of four eminent divines “to consider of some expedient for our peace by searching out the rule, and thereby clearing up how far the churches and people may walk together within themselves and one with another, in the fellowship and order of the Gospel, *notwithstanding some various apprehensions among them in matters of discipline, respecting baptism and church membership.*² A gleam of light at last ! not unlikely attributable to the good sense and wisdom of Gov. Winthrop.

¹ Trumbull’s Hist., vol. 1: 482.

² Col. Rec., 2: 84.

This committee made their report, and in accordance with its suggestions the General Court, in May, 1669, declared that while the Congregational churches should still be countenanced and approved in their profession and practice, yet, "to persons of worth for prudence and piety amongst us who are otherwise persuaded, . . . allowance of their persuasion and profession in church ways or assemblies should be given, without disturbance."¹ This order repealed the act of March, 1658, which forbade separate church assemblies, and which had been enacted to block the way of the withdrawers.

The long looked-for way was now clearly opened to the minority in the Hartford Church to organize themselves into a distinct church. Without delay their petition for permission to form a distinct church was presented by Rev. Mr. Whiting, and in October the General Court acted upon it, directing the Hartford Church "to take some effectual course that Mr. Whiting &c, may practice the Congregational way without disturbance either from preaching or practice diversely to their just offence, or else to grant their loving consent to these brethren to walk distinct according to such, their Congregational principles."²

In the vote for this written order four magistrates and fourteen deputies dissented. Whether or no the church finally consented to the withdrawal, does not appear. But their consent was no longer necessary. On the 22d of February, 1670, Rev. John Whiting and thirty-one members of the Hartford Church, with their families, formed themselves into a distinct church,—the Second Church in Hartford. The new order of toleration cut both ways, for within a month from this time, the party in the church at Windsor which dissented from the strict Congregationalism of old Mr. Warham, embraced their opportunity to withdraw, and Mr. Woodbridge was ordained as minister of the "*Presbyterian party*" of Windsor.

¹ Col. Rec., vol. 2: 107, 109.

² Col. Rec., vol. 2: 120.

CHAPTER II

PASTORATE OF REV. JOHN WHITING, 1670 — 1689

THE following account of the organization of the Second Church has fortunately been preserved :

“ Having had the consent and countenance of the General Court and the advice of an ecclesiastical council to encourage us in embodying as a church by ourselves, accordingly, upon the day of completing our distinct state, (viz. February 12th, 1669,) this paper was read before the messengers of the churches, and consented to by ourselves, viz.:

“ The holy providence of the Most High so disposing, that public opposition and disturbance hath of late years been given both by preaching and practice to the Congregational way of church order, by all manner of orderly establishments settled, and for a long time unanimously approved and peaceably practiced in this place ; all endeavors also (both among ourselves and from abroad) with due patience therein, proving fruitless and unsuccessful to the removing of that disturbance ; we whose names are after mentioned, being advised by a council of the neighbor churches, and allowed also by the Honored General Court, to dispose ourselves into a capacity of distinct walking in order to a peaceable and edifying enjoyment of all God's holy ordinance ; we do declare, that according to the light we have hitherto received, the forementioned Congregational way (for the substance of it) as formerly settled, professed, and practiced, under the guidance of the first leaders of this church of Hartford, is the way of Christ, and that as such we are bound in duty carefully to observe and attend it until such further light (about any particular points of it) shall appear to us from the Scripture as may lead us with joint or general satisfaction to be otherwise persuaded. Some main heads or principles of which Congregational way of church order are those that follow, viz.:

“ **FIRST**, That visible saints are the only fit matter, and confederation the form, of a visible church.

“ **SECOND**, That a competent number of visible saints (with their seed) embodied by a particular covenant, are a true, distinct, and entire church of Christ.

“THIRD, That such a particular church being organized, or having furnished itself with those officers that Christ hath appointed, hath all the power and privileges of a church belonging to it ; in special— 1st, to admit or receive members ; 2d, to deal with, and if need be, reject offenders ; 3d, to administer and enjoy all other ecclesiastical ordinances within itself.

“FOURTH, That the power of guidance or leading, belongs only to the Eldership, and the power of judgment, consent, or privilege, belongs to the fraternity or brethren in full communion.

“FIFTH, That communion is carefully to be maintained between all the churches of Christ, according to his order.

“SIXTH, That counsel in cases of difficulty is to be sought and submitted to according to God.

“The Covenant read and consented to the same day, was as followeth :

“Since it hath pleased God, in his infinite mercy, to manifest himself willing to take unworthy sinners near unto himself, even into covenant relation to and interest in him, to become a God to them and avouch them to be his people, and accordingly to command and encourage them to give up themselves and their children also unto him :

“We do therefore this day, in the presence of God, his holy angels, and this assembly, avouch the Lord Jehovah, the true and living God, even God the Father, the Son, and the Holy Ghost, to be our God, and give up ourselves and ours also unto him, to be His subjects and servants, promising through grace and strength from Christ, (without whom we can do nothing,) to walk in professed subjection to him as our only Lord and Lawgiver, yielding universal obedience to his blessed will, according to what discoveries he hath made or hereafter shall make, of the same to us ; in special, that we will seek him in all his holy ordinances according to the rules of the gospel, submitting to his government in this particular church, and walking together therein with all brotherly love and mutual watchfulness, to the building up of one another in faith and love unto his praise : all which we promise to perform, the Lord helping us through his grace in Jesus Christ.”

“Those that consented to the above written covenant upon the day mentioned, were,

“Brethren in full communion,

“John Whiting, James Richards, Thomas Bull, Robert Webster, George Grave, sen., George Stocking, James Ensing, Thomas Bunce, sen., Thomas Watts, James Steele, Joseph Nash, John Cole, Andrew Benton, Benjamin Harbert, John Biddall.

“ Sisters in full communion :

“ Frances Stebbing, Sibilla Whiting, Susannah Bull, Sarah Bunce, Agnes Stocking, Margaret Watson, Elizabeth Watts, Sarah Ensing, Sarah Grave, Margaret Nash, —— Sanford, —— Steele, Hannah Benton, Sarah Biddall, Susannah Arnold, Christian Harbert, —— Whapples, Anne Cole.

“ The children of the church, or members not yet in full communion, that personally manifested their desire of joining with us in our distinct estate, and accordingly owned the covenant, were,

“ Nathaniel Standly, John Church, John Marsh, Stephen Hosmer, Thomas Bunce, jr., John Seamer, Jacob White, John Eston, John Day, Joseph Bull, Jonathan Bull, David Bull, John Bunce, John Wilson, Samuel Hubbard, John Watson, Thomas Halee, Arthur Smith, Jonathan Gilbert, John Biddall, Joseph Biddall.

“ Sarah Richards, Susannah Bunce, Elisebeth Warren, Hannah Eston, Sarah Worthington, Elizebeth White, Sarah Merolds, Mary Seamer, Mary McKins, Lydia Smith, Ruth Bull, Lydia Cole, Hannah Benton, Hannah Smith, Sarah Biddall.

This paper must be regarded as one of the most important documents pertaining to the early ecclesiastical history of New England. In its first part, a statement of the reasons for withdrawal is given. The fundamental contention, underlying all personal differences and manifesting itself in various forms, was concerning “the Congregational way of church order, by all manner of orderly establishments settled, and for a long time unanimously approved and practiced in this place.” This Congregational way, “as formerly settled, professed, and practised under the guidance of the first leaders of the church in Hartford,” was that which the withdrawers felt themselves “bound in duty carefully to observe and attend.” This they could not do in the First Church, and so, at length, they embodied themselves in a distinct estate.

In its second part, the paper lucidly and vigorously defines the main heads of original and sound Congregationalism, and its definitions are, perhaps, as complete and flawless

a statement of the distinctive principles of Congregationalism as can anywhere be found.

In its third part, it presents a form of covenant which, for its simplicity and dignity of expression, for its brevity, and for its easy comprehension of essential things, and its exclusion of things not essential, is deserving of the highest commendation. A comparison of this covenant with many which came into use in our churches at a much later date, would at once disclose its superior literary and religious merits. In a note to page 207 of his History of the First church, Dr. Walker quotes this document, and raises the interesting question, "Can this be the original and otherwise missing first covenant of the Hartford Church?" And he adds, "The suggestion, therefore, seems a not unlikely one that the first covenant of the old church may be preserved through the new."

The "children of the church, or members not yet in full communion, who owned the covenant" on the day that the church was founded, were thirty-six in number. Some of these were married people who soon brought their children for baptism. In 1869, the writer was permitted to examine and copy a dingy little document which proved to be a fragment of the early records of the Second Church. It contained little else than a list of persons admitted to the church, and of persons baptized, during the pastorates of Mr. Whiting and his successor, Mr. Buckingham.¹ An examination of this record disclosed some curious facts, which, had they been known to those who have aforetime written of this period of our ecclesiastical history, would have saved them from sundry errors.

The second child baptized in this church, March, 1870, was the offspring of Lydia Smith, whose name appears in the list of those who, less than a month previous, had "owned the covenant," though not in full communion. In that same list are the names of John Seamer, John Eston,

¹ These lists may be found, accurately reproduced, in an appendix to this book.

Thomas Bunce, Stephen Hosmer, and John Marsh. All these had children baptized within a few weeks after the church was organized. The half-way covenant was practiced, so far, in the Second Church from the very first day of its distinct existence. The church in Windsor had practiced the same way still earlier, and so, probably, had the First Church in Hartford. Dr. Trumbull's statement, therefore (Vol. 1: 471), that this practice was introduced by Mr. Woodbridge, in the First Church in Hartford, in 1696, is incorrect. It may be difficult to give any complete explanation of the fact that the Second Church, from the beginning, practiced this way, since they who withdrew from the old church to found it, were avowed representatives of the "pure Congregational way, as formerly settled, professed, and practiced under the guidance of the first leaders of the church at Hartford." The following considerations may, however, serve to enlighten the difficulty. Under the pressure of public sentiment, fostered by eminent ministerial authorities, and by the favor of synods and courts, the practice of permitting baptized non-communicants to own their covenant relations and have their children baptized, had already so far prevailed in and about Hartford as to embrace all parties in its usage.

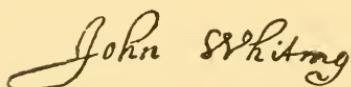
The great wave of so-called Reformation, set in motion by the discussion of the question of baptismal rights, seems to have swept steadily over the whole colony, bearing down all resistances, and invading all churches. Public sentiment, at the time of the organization of the Second Church, had made it impossible for the new church to resist or even censure the half-way covenant practice. In short, although this question had formerly entered into the long controversy as one of the points at issue, it had spent its force and was no longer an element of discord and division, and the separation finally hinged upon Congregationalism in government and discipline as against a Presbyterian and synodical tendency represented in the Hartford Church by Rev. Mr. Haynes, and a majority of the members.

It may not be uncharitable to suppose that worldly considerations may have had some weight with Mr. Whiting and his little flock in this same matter. In establishing a distinct church, the personal and financial support of men like Nathaniel Standly, Stephen Hosmer, John Marsh, John Seamer, John Church, Thomas Bunce, Jonathan Bull, not to mention other influential names, was supremely desirable. Would such men, with their families, leave a church wherein their children might receive baptism, to join with one wherein no such privilege could be enjoyed, since these men were not church members in full communion? This matter of the financial support of the church was a serious one in Hartford at that time. There were one hundred and seventeen names of freemen on the list of October, 1669. Fifty of these belonged on the north side of the little river, and sixty-seven on the south side. A suitable maintenance of two churches, instead of one, as heretofore, was now required. And as all persons must contribute to the support of one of these, it became necessary, or extremely desirable, to secure for the new Society's support all those freemen whose sympathies were naturally or traditionally with it. In the existing state of things this could not have been accomplished by adhering to the principles of original Congregationalism, so far as the question of practice of infant baptism was concerned. But it is more than probable that public opinion touching that matter had so far changed, that there was not even reluctance to allow the larger way in the new church.

On the same day of its organization, the church chose Mr. John Whiting as their pastor, and upon his acceptance he was "re-ordained" with prayer and the imposition of hands by Rev. Joseph Eliot and Rev. Nathaniel Collins, who was Mrs. Whiting's brother. The other messengers of the churches approved what was done by giving the right-hand of fellowship. Two of the original members of the church, George Grave and George Stocking, had previously been conspicuous among the opposers of the withdrawing party.

As showing what sort of people they were who thus formed themselves into a distinct church estate, let us enquire somewhat concerning some of them ; and, in so doing, I desire to acknowledge my indebtedness to the chapter in the Memorial History of Hartford County, on "The Original Proprietors" (page 227 of vol. 1), by Miss Mary K. Talcott.

The first name on the list is that of the minister, John Whiting, of whom Cotton Mather said, "He will never be



forgotten till Connecticut colony do forget itself and all religion." He was the second son of Major William Whiting,

an original proprietor of Hartford, whose home-lot in 1639 was on the east side of Governor Street, a man of wealth and distinction, a magistrate in 1637, and Treasurer of the colony from 1641 to 1647.

John Whiting was born in 1635, and graduated at Harvard in 1653. He preached some time in Salem, as the following entry in the Salem town records, under date of March 8, 1659, shows : "The selectmen, together with the deacons and Mr. Gedney, are desired to treat with Mr. Whiting to know his mind about staying with us." He was settled as associate with Mr. Stone at Hartford, in 1660, became pastor of the Second Church in 1670, and continued in that office until his death, Sept. 8, 1689. He married Sybil, daughter of Deacon Edward Collins of Cambridge, by whom he had seven children. After her death in 1673, he married Phebe Gregson of New Haven, by whom he also had seven children. The Whiting family, for many generations, was one of distinction and influence in this colony. Its honored names are found among the ministers, the magistrates, the merchants, and the soldiers of Connecticut, to say nothing of the women by whom the ancestral virtues were illustrated and perpetuated.

Note on the Whiting family :

The children of William and Susanna Whiting were,

(1) *William*, probably born in England, returned to England and was a merchant in London, where he died, 1699. The General Court of Connecticut appointed him, 1686, their agent to present their petition concerning the charter to the King. (2) *John*, Rev. (3) *Samuel*, of whom little or nothing is known. (4) *Sarah*, born about 1637; married Jacob Mygatt, and afterwards, John King; died in 1704. (5) *Mary*, who died in 1709. (6) *Joseph*, born Oct. 2, 1640; died Oct. 19, 1717.

Joseph Whiting was Treasurer of Connecticut from 1678 till his death—39 years. His son, Col. John Whiting, succeeded his father in 1717, and held the office 32 years. This Col. Whiting's ledger, in which the first entry bears date, "March, 1716-17," passed to the youngest surviving son of each generation in direct line of descent, until it came into the hands of Andrew Fuller Whiting, who was born at Avon, Conn., Feb. 17, 1844, and who was one of the victims of the Park Central Hotel explosion, Hartford, 1889. In this ledger each successive possessor, with one exception, had written his family record; and in 1888, Andrew Fuller Whiting prepared and printed for private circulation, "Genealogical Notes," in which he presented a partial history of the family in Joseph's line, down to his own birth. Mrs. Maria S. (Whiting) Richards, daughter of John who was born in 1803, and a descendant of the first Joseph, in the sixth generation, and also her son, Francis H. Richards, are now residents of Hartford.

Rev. John Whiting's son, *William*, was speaker of the General Court, 1714; went to Maine in 1693, as Captain of Company; held rank as Major in 1705; and in 1709, as Colonel, led a body of horse and infantry into Massachusetts, against the French and Indians; in 1710, commanded troops at Port Royal; and in 1711, led an expedition against Canada; was sheriff of Hartford county in 1722.

Samuel Whiting, another son of Rev. John, after studying with his father, completed his studies under Rev. James Fitch of Norwich ; was first minister of Windham, Conn., and fulfilled a most honorable ministry.

Joseph Whiting, another son of Rev. John, was member of the General Court three terms ; was elected to the Upper House in 1725, and continued there for 21 years.

John Whiting, another son of Rev. John, was a merchant in Hartford, unmarried, and died in 1715.

In the next generation,

William Whiting, grandson of Rev. John, was Lieutenant-Colonel at the seige of Louisburg and at Lake George, where his son, John, was killed by the Indians.

John Whiting, another grandson of Rev. John, graduated at Yale, 1726, was first a minister, afterwards Probate Judge, and Colonel of a regiment.

Samuel Whiting, another grandson of Rev. John, was Colonel in the French war, and served in the army of the Revolution. Four of his sons served in the same army ; three, if not all, as officers.

Nathan Whiting, another grandson of Rev. John, graduated at Yale, 1743, and was Colonel in the French war.

In the next generation were the following great-grandsons of Rev. John Whiting :

John, Colonel in the French war, and in principal command of Rhode Island troops ; died at New London, 1770.

Gamaliel, held commission in the Revolution from John Hancock, and was in command of a Company, near Boston, soon after the battle of Lexington. Two or three of his sons served in the army.

William Bradford Whiting, Colonel in the Revolutionary army, member of New York Senate for 20 years, and Judge of County Court ; died at Canaan, N. Y., in 1796.

Ebenezer Whiting, an officer in the Revolutionary army with rank of Major ; died at Westfield, Mass., 1794.

William Whiting, distinguished physician and devout

patriot, resided in Hartford, and afterwards at Great Barrington, Mass. ; died in 1792.

John Whiting, great-great-grandson of Rev. John, was an eminent lawyer, and a Major-General in Berkshire county, Mass. ; died in 1846.

In the year 1675, the Reverend John Whiting was "nominated and desired to go forth with our army, to be a minister to them, to assist them in preaching, prayer, counsel, exhortation, etc." The General Court had already granted him "200 acres of land for a farm." On May 13, 1686, he preached the Election Sermon in Hartford, a copy of which is preserved in the Connecticut Historical Society. It was entitled "The Way of Israel's Welfare," or, "an exhortation to be with God, that he may be with us." In the course of the sermon he laments a degeneracy from the former times :

"It was better everywhere, in family, church, town, and colony, and better everyway ; we had better peace and plenty, better health and harvests, in former than in later years. It was better in spirituals, less sin ; better in temporals, less sorrow. The recovery of first love and first works would be our glory."

He addresses the magistrates in plain words concerning the suppression "of that woeful trade of Indian drunkenness," and concludes by saying that "a rain of righteousness and soaking showers of converting, sanctifying grace sent from heaven will do the business for us, and indeed, nothing else."

It is probable that Mr. Whiting fell a victim to the epidemic sickness that prevailed throughout the colony in August and September of 1689, and on account of which the General Court was unable to assemble. "It is a very sickly time in most of our plantations," wrote Secretary Allen to Governor Bradstreet, Aug. 9, 1689, "in some, two-thirds of our people are confined to their beds or houses

. and the great drought begins to be very afflictive." Also, September 4th, "The sickness is, indeed, very sore in most of our towns." (Col. Rec., vol. 4:1, Note.)

The first name on the list of "sisters in full communion" is that of Frances Stebbings. It is a pleasant tradition that she was a venerable woman of such dignity and godliness, such an esteemed mother in Israel, that as a tribute to her worth, her name was given the place of honor on the roll, above that of Mrs. Whiting. She was the aged widow of Deacon Edward Stebbins, whose home-lot extended from Meeting-House Square to Front Street.

James Richards, son of Thomas of Plymouth, magistrate 1664-80, commissioner of united colonies, gave £50 to the Latin School in Hartford.¹

Captain Thomas Bull came to Hartford with Mr. Hooker; home-lot on south side of Buckingham Street; served in Pequot war, 1637, master of vessel at Curaçoa, 1647-8, commanded fort at Saybrook in 1675; called, by Winthrop, "a godly and discreet man." Susanna Bull was his wife.

Jonathan Bull, son of Thomas, married Sarah Whiting; a brave soldier in French and Indian wars, and Captain of troop of Hartford County. His son, Dr. Jonathan Bull, was one of Hartford's first educated physicians, and his grandson, Judge Jonathan, was a distinguished lawyer.

Joseph Bull, son of Thomas, from whom many prominent citizens of the same name descended.

Captain Thomas Watts, son of Richard, surveyor of highways; led his company in the Narragansett fight, and commanded forces that went up the river in 1677. Elizabeth Watts was his wife.

Joseph Nash, sergeant and constable.

Jonathan Gilbert, deputy and marshal of colony.

¹ The will of James Richards, dated June 9, 1680, contains the following sentence: "I give unto the church on the south side the rivuret in Hartford, to which I now belong, ten pounds in plate for the use of the Sacrament. I give unto the Lattin School, in Hartford, fifty pounds. I give unto the Reverend Mr. John Whiting, my pastor, as a token of my love, fifteen pounds."

George Grave, weaver, an original proprietor; home-lot near Little River, on the highway now called Elm Street; a deputy in 1657 and 1658, and then opposed to the withdrawers; deacon in 1673. Sarah Grave was his wife.

George Stocking, original proprietor; home-lot not far east from Washington Street, on the south side of Buckingham; surveyor of highways; died, at great age, 1683. His wife was Anna, or "Agnis."

James Ensing (Ensign), original proprietor in 1639; home-lot on the south side of Elm Street; chosen constable 1649, 1662. Sarah Ensing was his wife. In his will, dated Nov. 23, 1670, he bequeathed five pounds "as a token of respect to my dear pastor, Mr. Whiting," and "six pounds towards the building of the new meeting-house."

Thomas Bunce, proprietor by courtesy of the town, 1639, lived near site of the present Capitol; served in the Pequot war, and was granted 110 acres of land for good service. He filled many offices of trust. Sarah Bunce was his wife. The late Deacon Russell Bunce, and his sons, John L. and James M. Bunce, were descended from John Bunce, son of Thomas.

Robert Webster, fourth son of Deputy-Governor John Webster who lived on the east side of Governor Street, and was one of the original withdrawers, but removed to Hadley. John, the eldest son of this Robert Webster, was the great-grandfather of Noah Webster, the lexicographer.

James Steele, son of George Steele who was an original proprietor, and whose lot extended on the west side of Washington Street, from Capitol Avenue to Park Street. James distinguished himself in arms, as his father did before him; was commissary in King Philip's war, 1675, and was allowed fifty pounds a year for his services. Bethia Steele was his wife.

John Biddall (Bidwell), proprietor by courtesy, in 1640, and owned a tan-yard on an island in Little River, near the pond in the present park. Sarah Biddall was his wife.

Nathaniel Standly, third son of Thomas who came to Hartford in 1636, and lived on a lot extending north of Little River to the First Church. He was constable, ensign of the trainband, deputy, Judge of County Court and Court of Probate, one of the committee of war for Hartford county, — a man of great influence and much wealth. His son, Nathaniel, was a man of distinction and property, whose son, William, who died in 1786, left the greater part of his property to the Second Church.

John Marsh, one of the original proprietors, lived on Front Street, then the road from Little River to the north meadow; married Anne, daughter of Governor Webster.

Stephen Hosmer, son of Thomas who came to Hartford in 1636, and lived on the south meadow, near the south end of Governor Street. Stephen was deacon of Second Church, 1686, and the late James B. Hosmer was his great-great-grandson.

John Seamer (Seymour), son of Richard, was in Hartford as early as 1664, and was an active and influential man. Governor Horatio Seymour of New York, Hon. Origen S. Seymour of Litchfield, and Governor Thomas S. Seymour of Hartford, were descended from him, and he is the ancestor of nearly all of the name in this vicinity.

Arthur Smith, son of an original proprietor who lived on Elm Street, and was severely wounded at Mystic Fort.

John Church, son of Richard, and progenitor of those of that name in Hartford.

Sergeant Joseph Nash, son of Thomas of New Haven, married Margaret, widow of Arthur Smith, Sen., who was a Pequot soldier.

John Eston, son of Deacon Joseph.

John Day, son of Robert.

John Wilson, son of Robert, of Farmington.

Benjamin Harbert, whose wife, Christian, left property to kinsfolk near Banbury in Old England.

The last name on the original list of "sisters in full

communion," is that of Anne Cole. This woman had a sad distinction in her earlier days, as a letter by Mr. Whiting, dated December, 1682, and addressed to Rev. Increase Mather, shows. (Mass. Hist. Soc. Coll., vol. 37.) The story brings up before us the old spectre of witchcraft. In the year 1662, Anne Cole, then living in her father's house, and being in affliction and fear about her spiritual estate, was taken with strange fits, wherein she, or the devil making use of her lips, held considerable discourse. Her nearest neighbors were a man and his wife who afterward suffered for witchcraft. After a while her discourse passed "into a Dutch tone" (a Dutch family then lived in the town), to the consternation of Mr. Stone. Often her discourse was "awful and amazing" to the hearers, among whom were several ministers besides Mr. Whiting. She disturbed prayer meetings by her outcries and violent motions. Her hysterical utterances compromised her neighbors, who were believed to have bewitched her. They were arraigned in court, where Mr. Haines earnestly inveighed against the exceeding sinfulness and peril of such sin. This unhappy, ignorant, old woman, together with her husband, were finally hung, as having "entertained familiarity with Satan."¹ After the execution of some, and the escape of others, poor Anne Cole "had abatement of her sorrows." She married Andrew Benton in good time; and, in the language of Mr. Whiting, "is joined to this church, and therein been a humble walker for many years."

Here, also, may be mentioned the honorable name of *John White*, who came from England with Elder Goodwin, in the ship "Lion," in 1632, and accompanied Mr. Hooker to Hartford. His home-lot was on the east side of Governor Street, not far from Little River. He was one of the original withdrawers, and went to Hadley with Governor Webster and others, but he returned to Hartford in 1671, and joined with his old friends in the Second Church. He was

¹ Nathaniel Greensmith and his wife Rebecca, were executed Jan. 25, 1662-3.

afterward honored by receiving appointment to be a Ruling Elder in the church, as appears from a fragmentary document entitled, "Some acts done by the Second Church in Hartford, after their settlement in a distinct state." It is as follows :

" March 28, 1677, the church having before chosen Mr. John White to the office of Ruling Elder, and he accepted it, he was accordingly, this day, ordained to be in that office, in the presence and with the approbation of the elders and messengers of some neighbor churches. This holy man, having faithfully served the Lord in his place, and that also with good success through grace (he was a good man, and God was with him), fell asleep in Christ, and went to receive his reward, January, 1683."

There is one other brief and unimportant entry, dated March 24, 1685-6. No other acts of the church during Mr. Whiting's ministry have been preserved. The one just quoted has somehow floated down to us through the generations, all fragrant with its tender tribute to a saintly fore-father.

Many of those who, at the founding of the church, owned the covenant, though not in full communion, became communicants soon after, among whom were Nathaniel Standly and his wife, John Marsh and his wife, John Seamer and his wife, Thos. Bunce, Jun., and his wife, Joseph Bull and his wife, Stephen Hosmer, John Church, and John Eston. The names of nearly seventy persons, who united with the church during Mr. Whiting's service, are now on the church records. The list of baptisms during that period contains about three hundred names. Some of these should have been entered in the list of church-membership. Some of them are names of adult persons who merely owned the covenant, and had their children baptized. But it is a document of great historical or genealogical value.

In a charming article on "Domestic and Social Life in Colonial Times," Mr. Charles Dudley Warner writes as follows :

" We err if we think there was no fun in these stalwart young fellows, and sly, pretty lasses of the Seventeenth century . . . because

they were burdened with such names as Shadrach, Jephthah, Abinadab, Zorobabel, Consider, Friend, Preserved, Retrieved, Yet-Once, Thankful, Mindful, Patience, Experience, Temperance, Deliverance, Desire, Faith, Hope, Love, Charity, Silence, Mercy. It were pretty to see Yet-Once lead Desire down a contra-dance."

In this old list, containing, in all, the names of more than three hundred and fifty persons (men, women, and children), and covering a period from 1670 to 1731, but including persons born and baptized thirty years earlier, there are four Thankfuls, two Deliverances, one Mercy, two Patiences, one Charity, and one Temperance. The other names in Mr. Warner's enumeration are not found at all. There are a good many Scriptural names, most of which are still heard in this land of the living; there are Roman, Greek, Patristic, and Indian names; there is an occasional Violet, Sybil, Millicent, and even a Magdalene, but the list is very much such as one would surely find in most of the churches of New England, belonging only to the present century. The Hartford youth of the Seventeenth century had not much to complain of in their baptismal names. There was no lad by the name of Yet-Once, and no lass by the name of Desire among them, and had there been, and had Yet-Once led Desire "down the contra-dance" they would probably have been taken in hand by the church, if not by the officers of the court. The list shows that there were goodly families in those days. Rev. Mr. Whiting was the father of fourteen children. His son, Lieut. Charles Whiting, was twice blessed with twins, to say nothing of other minor blessings. Thomas Dickinson had at least ten children, and Mr. Nathaniel Standly had eleven. John Cole brought his seventh daughter to be baptized, and several children afterward. Richard Lord had nine children, John Marsh had ten, and John Turner had twelve.

George Grave was probably the first deacon. Stephen Hosmer filled that office in 1687, and John Wilson in 1688.

Mention has been made of the epidemic sickness which prevailed in 1689, the year of Mr. Whiting's death. In a

letter written by Mr. Whiting to Increase Mather, in 1682, he mentions the fact of a prevalent sickness "grown to a great hight," and speaks of the "surprising and awful stroke to us," in the death of Mr. Foster. Rev. Isaac Foster, successor to Rev. Mr. Haynes in the First Church, was settled there in 1680, and cut off in the second year of his ministry. Among the items in the inventory of his estate, is "a negro called Catoe," apprized at twenty-two pounds. Mr. Foster's successor in the First Church was Rev. Timothy Woodbridge, ordained there Nov. 18, 1685, and therefore a co-laborer with Mr. Whiting for four years.

Another letter by Mr. Whiting (October, 1683), gives a pathetic account of the sad death of Rev. Samuel Stone, Jr., a man of gifts and culture, and who preached for some while in Wethersfield. He fell into habits of intemperance, and on the 9th of October, 1683, early in the morning, was found dead "in the little river that runs through the town of Hartford."

Just when the first meeting-house of the Second Church was erected is not known, but a letter recently received from C. S. Ensign of Newton, Mass., sheds a ray of light on that point. Mr. Ensign is a descendant of James Ensing (or Ensign), who was one of the original members of the Second Church, and is in possession of his ancestor's will, dated Nov. 23, 1670. In that will two bequests appear, one of five pounds to "my dear pastor, Mr. Whiting; and another that reads, "I give towards the building of the new meeting-house six pounds." This indicates that the new Society, in the very year of its organization, was engaged in preparing for a meeting-house.

The location of the sanctuary has been ascertained with some degree of accuracy. In January, 1706 (N. S.), Sarah, the widow of Major Jonathan Bull, and a daughter of Mr. Whiting, conveyed to Nathaniel Standly, Richard Lord, Thomas Bunce, and others, a small parcel of land "for the accommodation of making some enlargement to the South

Meeting-House." The original document, most legibly written by the hand of John Haynes, Justice of the Peace, has recently been discovered, and is in the writer's possession. It bears not only Sarah Bull's signature and seal, but the signatures of John Haynes, Major Wm. Whiting, Hezekiah Willis, and Jonathan Colefox.

The boundaries of Major Bull's home-lot are known, and the position of the meeting-house can be determined with some close approach to accuracy. It probably stood in the highway, now Main Street, on the east side, and near the present residence of Hon. Henry C. Robinson.

The Hon. Henry Barnard speaks of a schoolhouse which stood in Main Street, directly in front of the "Linden" Block, and just "south of Linden Place," and adds: "Directly south of the schoolhouse were horse-sheds which had been erected by permission of the town, to shelter the horses, whose owners came from beyond Rocky Hill to attend divine service of the Second Church in the meeting-house, which stood nearly opposite the sheds, on the east side of Main Street. This meeting-house was probably a square wooden structure with a truncated pyramidal roof, similar to the "square meeting-houses" which abounded in New England during the latter part of the Seventeenth century.

"Old house of Puritanic wood,
Through whose unpainted windows streamed,
On seats as primitive and rude
As Jacob's pillow when he dreamed,—
The white and undiluted day."

Prominent among those who united with the church during Mr. Whiting's ministry, were Eliezer Way, Nathaniel Sanford, Bartholomew Barnard, Mr. John Crow (one of the first settlers on the east side of Connecticut River), Gregory Woolerton, and Mr. Thomas Hosmer and his wife.¹

¹ The records of the Second Church show that Mr. Thomas Hosmer and his wife were received into said church, Feb. 17, 1683, "dismissd, the one from Farmington, the other from Northampton." Mr. Hosmer's will gave slight bequests to Rev.

The First Church, as was natural, continued to embrace in its communion or congregation the major part of the inhabitants, and also the major part of those who were regarded as persons of distinction and wealth in the town, but the Second Church was no Cave of Adullam whither the shiftless and discontented resorted. Many of the best families in the town were represented in it, and what John Davenport truly said of the withdrawers, "they are, for their number and qualities, a party not to be despised," would be a mild and modest description of its members during the first twenty years of their distinct ecclesiastical estate.

Deprived of its beloved and distinguished minister, Mr. Whiting, who fell asleep in 1689, the church was without a settled minister for a term of five years, and there is no record of admissions or baptisms during that interregnum. In an interleaved almanac of 1692, kindly shown to me by the late George Brinley, Esq., of Hartford, the Rev. James Pierpont, fourth minister of New Haven, writes under date of March 11th, as follows: "I went to Hartford to transact with the new church about my brother Benjamin's settlement, and returned the 19th."

It would seem from this item that the Rev. Benjamin Pierpont was a candidate for the vacant pastorate in 1692, but nothing more is known of the matter.

John Whiting (his pastor here), and to Rev. Samuel Hooker (pastor in Farmington). The will was witnessed by John Wilson, Nathaniel Cole, and Ichabod Wells, all Second Church men.

The same records show that Stephen Hosmer, son of Mr. Thomas, was admitted to full communion June 18, 1671. His wife, Hannah (daughter of Deacon Francis Bushnell of Saybrook), was received June 23, 1678. Their children were baptized in the Second Church, as follows: Hannah, 1670; Mary, 1671; Dorothy, 1674; Stephen and Hester (twins), 1679; Sarah, 1681; Deborah, 1687, at which time the father is registered "Deacon Stephen (H) Osmer."

The statement in the "Genealogy of the Hosmer Family," repeated elsewhere, that Stephen Hosmer was Deacon of the *First* Church in 1686, is therefore incredible. He was in the Second Church from its beginning till his death in 1693. His wife was there, and his children were baptized there, and his son, Thomas, was received into full communion in 1725, the wife of the latter having been received in 1703.

A letter of the Rev. Timothy Woodbridge to Mr. Cotton Mather, dated Hartford, April 14, 1684, contains the following paragraph :

“ Mr. Whiting and his relations here have lately entered suit for a very considerable parcel of land, formerly belonging to his father, sold by his mother after his father’s decease, and possessed near 30 year without any molestation, and has recovered the first judgment of court, but the defendants (according to the custome here) have entered a Review, so execution is stopt. It has jogged all the attoms of the whole ant-heap, and almost everybody seems some wayes to be concerned in it.”

In the “ Mather Letters ” (Mass. Hist. Soc. Coll.), are several letters from Mr. Whiting. In one, he inquires concerning Rev. Isaac Foster of Charlestown, whether he is a suitable minister for the Windsor Church, and especially whether he is of the “ declaredly Congregational ” church order, “ that being of considerable weight to the settlement and welfare of that people, as well as the comfort of their neighbors.” In another, he relates the wretched career and end of Samuel Stone, son of Rev. Samuel ; and in another, tells the strange story of Anne Cole, to which reference has been made. But none of these letters, except the latter, are of much interest or importance.

CHAPTER III

HARTFORD PEOPLE TWO HUNDRED YEARS AGO

BEFORE considering the history of the Church under the administration of its second minister, it may be permitted to consider, somewhat generally, the conditions and occupations, the domestic, social, and religious life of the community during the period of Mr. Whiting's ministry in Hartford. His ministry began in the First Church in the year 1660, the year of the accession of Charles II to the throne of England. With the restoration of the Monarchy came great "reactions and revenges," harsh suppressions of all visible forms of dissent, scorn of all that savored of Puritanism, corruption of manners, and lewdness in literature, but also a remarkable awakening of scientific thought and enquiry. In 1662, the Act of Uniformity was put in force, under which a great number of able and godly ministers in England were expelled from their livings. The Conventicle Act of 1664 marked a great increase of rigor against non-conformists, and the Five-mile Act of 1665 crowned the cup of their calamities. John Milton was living in seclusion, if not in peril, painfully preparing for its appearance, in 1667, the *Paradise Lost*. John Bunyan was in Bedford gaol writing the *Pilgrim's Progress*, which was published in 1670. Ten editions of it were published before Whiting's death in 1689, and some copies of it may have reached Hartford in that time.

But however the people in Connecticut may have been affected by these and kindred events in the mother-country, one act of his Majesty's Government conferred upon them a great and lasting blessing. In 1662, through the agency of Winthrop, the Royal Charter was obtained, uniting New

Haven with Connecticut in one colony, whose limits extended from the Narragansett River to the westward bound of the continent. It constituted the colony a self-governing corporation, a commonwealth, and so liberal were the terms of the charter that no changes of it were requisite when Connecticut ceased to be a colony of England, and became one of the United States of America.¹

In 1685, James II came to the throne of England, and in the two years ensuing strenuous efforts were made to take away the colonial charters. Sir Edmund Andros, commissioned as Governor of all New England, arrived at Hartford in 1687. The story of the Charter Oak is the popular version of the futile effort to deprive Connecticut of her charter. Andros's time was short, for the King was dethroned in 1689, and Connecticut resumed her self-government without disturbance.

Mr. Whiting's ministry in Hartford, beginning in 1660 and ending in 1689, extended from the accession of Charles II to the dethronement of James II.

During this period occurred the terrible strife with the Indians, known as King Philip's war, succeeded by conflicts westward and northward with the French and Indians. The bloody strife with the Narragansetts began in June, 1675, and though Philip was killed in the summer of 1676, the war was prolonged, here and there, for two years or more. It was a time of extreme distress and trial for Connecticut, and Hartford contributed generously of men and money for the struggle. By these severe and costly conflicts with the savages, and by demoralizing communications with them in time of peace, the colonists were seriously affected in many ways. Barbarism was the great danger that compassed them about with manifold menaces and temptations, and that they were not overcome by it, but overcame it, is due to their hardihood, courage, discipline, and stern religious faith and character. It is this peculiarity of their environment in raw and perilous conditions, necessitating a

¹ Bancroft's Hist., vol. 2: pp. 51-61.

strict and almost military discipline, which goes far to explain their efforts to regulate all social and personal life by acts of legislation in State and Church.

In the documents of this period one phrase often occurs that has in it a distinct note of pathos,—“a wilderness condition”! Many of the inhabitants of Hartford, in this period, had come from peaceful hamlets and happy homesteads, from thriving parishes and venerable churches, and from a social condition of comparative culture in England, to encounter all the obstacles and privations involved in making homes and gaining a livelihood and planting the institutions of government, religion, and education in a virgin land, dense with forests in which known and unknown enemies lurked, and severe in its summer heats and wintry cold. They had left behind them all material luxuries, and many material conveniences and comforts. To those born here, and to their young children, this “wilderness condition” was none the less a trying one. One thinks with tender pity, but with supreme honor, of what the women of Hartford, older and younger, must have endured and suffered. Here, then, on either side of the Little River which flowed through the sloping fields, shrinking to go far from the Great River or far from the settlement, for fear of savages and wild beasts, the little company of the Hartford hamlet was gathered. The church was the central institution. The meeting-house, some portion of which may have been used as an arsenal, was the conspicuous, though rude edifice. Near it, in the common square, were other structures, significant of the existence of sinners as of saints in the plantation,—the jail, the stocks, the pillory, the whipping post. The burial ground, originally near this same square, had been transferred to the spot in the rear of the First Church.

The home-lots were, for the most, along what are now Front, Arch, Main, Elm, Buckingham, Governor, and Washington streets. How did they live? What were their houses and their domestic utensils and furniture? How

HARTFORD in 1640

Prepared from the Original Records
by Vote of the Town, and drawn by
William S. Parker
Democrat & Antislavery

Part of the
Or Pasture



were they clad, and whence were clothes procured? What industries occupied their hands, what commerce and trade had they, and what books and means of intellectual culture did they possess? What were their religious usages?

Some interesting contemporaneous testimony, touching some of these questions, is to be found in a series of answers given in 1680 to questions forwarded here by the English government.¹

The buildings were generally of wood, though some were of brick and stone, and many of "good strength and comeliness for a wilderness." The original log-huts, covered with axe-hewn boards and shingles, had given way to framed houses "two storeys high," with large, square rooms above and below, and a huge chimney in the center. The rooms were low, showing the beams overhead and the posts in the corners. The best houses were doubtless well finished in wood, but most were bare and cheerless, and along the streets were many inferior and extremely rude dwellings containing few rooms, scant furniture, and little glazing. The conveniences for housekeeping were comparatively few and rude. A scrutiny of the inventories of estates satisfies one of this. These inventories are often extremely particular, itemizing every article in each room of the house, and thus enabling one to judge correctly of the furniture in parlor, hall, chamber, or kitchen. Thomas Hooker's house, an exceptionally commodious and well-furnished one, had a new and an old parlor, chambers above, a hall with chamber above, and a kitchen. The new parlor was furnished with three chairs, two stools, six cushions, a clock, a safe, a table, and window curtains.

The hall contained a chest of drawers, and in it two dozen dishes, a pewter flagon, basins, candlestick, and saucers. The hall chamber contained a trunk of linen, twenty pairs of sheets, eight table cloths, five dozen napkins, several towels, a bedstead, two trunks, a chest, and a chair. In the kitchen were brass kettles, pots, chafing

¹ Col. Rec., 3: 296.

dishes, skillets, skimmers, and mortar ; several iron pans, kettles, and skillets ; two spits and a jack ; gridirons and andirons ; a roaster and a warming-pan, two porringers, and seven pewter dishes. Stoves were of course unknown, as were carpets. But as late as 1680, most of the houses were destitute of many things which Mr. Hooker's dwelling contained. Feather beds, bolsters, and pillows were a necessity. Without them the good people must have frozen while sleeping through the wintry nights. Window and bed curtains were common, because necessary. There were few chairs, and stools, benches, and settles were used.

The people had flaxen sheets and napkins. The spinning wheels were not idle, and there was some coarse cloth made. Napkins were numerous for the reason that table-forks were not in use. There was earthen and wooden-ware, there were pewter pots, plates, porringers, and flagons, there were mixed metal spoons, but porcelain and silver were rare, even among those not reckoned poor.¹ The kitchen was ordinarily the "living" room. The pewter plates and flagons stood in burnished array on the dresser. There was a shelf one side of the chimney, on which a few books, dingy without and gloomy within, were stored. The un-neglected Bible, with its carefully kept family register, reposed near at hand. The high-backed settle stood against the wall ready to be drawn up before the fire, when the

¹ Through the courtesy of my friend and neighbor, Dr. Irving W. Lyon, I have been permitted to insert here a few notes taken from the proof-pages of his admirable volume, recently published, on colonial furniture, etc.

The table dishes of our early colonial ancestors were chiefly pewter and wooden, with some alchemy, earthen, china, glass, and silverware. Tin and latten dishes were also in use, but rather for culinary purposes.

After the middle of the century, white earthenware, blue and painted dishes are not unfrequently met with. Chinaware is mentioned in the inventories as early as 1641, and continues to reappear, at short intervals, and in small amounts, till the early part of the eighteenth century.

The earliest known mention of forks is at Boston, in 1669.

Coffee and chocolate are mentioned as early as 1670, but their domestic use was later, not earlier than 1683. In 1712, Richard Lord of Hartford is credited, in an inventory, with two coffee dishes.

The earliest mention of the household use of tea is in 1695. But it was not much used, even by the wealthier folk, until considerably later.

weather should be cold. Suspended from the ceiling or walls hung dried venison, flitches of bacon, dried fruit, or whatever might so be laid up for use. There was the hearthstone, supporting mighty andirons, above and beyond which yawned the vast, cavernous fireplace with its swinging crane. Therein, in frosty weather, crackled and roared and flamed great fires of long, large wood, by which the roasting and toasting were done, and around which, on winter evenings, much of such merriment as was permissible went on among the boys and girls and lads and lassies. The fire was kept alive in the embers until morning, or if in some dwelling, the rain or snow coming down the great chimney during the night, extinguished it, there was labor with flint or friction, or toil of early travel to some neighbor's dwelling for needful fire. One side of the fireplace was the vast oven for use on baking-days, and closets abounded over and about the well-stocked mantel-piece. In the kitchen, too, if not in the hall, would be seen muskets, pistols, swords, pikes, and corslets.

Great care was taken to prevent the burning of buildings, as the frequent appointment of chimney-viewers shows. For food, they had abundance of game and fowl, fish, and fruit. Indian meal prepared in the form of bread or porridge was ever in order. Beef, as well as pork, was by this time plentiful. Puddings of prodigious size and mysterious composition were common. Potatoes were as yet unknown. Wheat and rye and barley and peas grew in their fields, and their gardens were fruitful in vegetables.

One "plain supper, but of exceeding relish," is described: "Warm rye loaves with butter and honey, and bowls of sweet milk, and roasted apples."

They drank cider and beer and sirups and cordials of their own manufacture; rum and wine of importation, as could be afforded, and under regulation of law, smoked tobacco.

Their chief means for procuring clothing, save as they

converted the skins of deer, raccoon, wolf, and beaver to such use, was by sending the produce of their agriculture to Boston, and bartering it there for cloth. They raised wheat, rye, barley, peas, Indian corn, hemp, and flax. They made cider, perry, deal boards, and staves. They raised what tobacco they needed. No ports of the colony were free, and little was brought to them from abroad. Now and then a shipment was made to Barbadoes, or other "Caribian islands," and bartered there for sugar, cotton, wool, and rum. Occasionally a vessel would sail to Madeira or Fayal, and return with wine. In 1680, there were about twenty petty merchants in the colony. "There are few servants among us, and less slaves, not above thirty in the colony." Now and then a ship from Barbadoes would bring back a black man or two. Such were sold at the rate of about £22 each. There were four or five seventh-day men in the colony, and about as many Quakers. The Quakers had been roughly discouraged from settling here. Money was scarce, and labor dear. Laborers were paid two shillings, or two and sixpence a day. Wheat was four shillings a bushel, pork and beef about threepence a pound, and butter brought sixpence.

"We are a poor people," is the pathetic confession. "For the most part we do labor in tilling the ground, and by the time a year's travail and labor hath gathered some small parcel of provisions, it is transported to Boston, and there half a crown will not produce so much goods of any sort as tenpence will in England." Blastings and mildews, visitations from an offended God, damaged their wheat. Strange worms devoured their peas. Their conflicts with the Indians had involved them in heavy debt, and so they toiled on under heavy burdens.

The good people had their own superstitious notions and trials. The appearance of comets in the sky created alarm in many minds, and even the ministers regarded such appearances with apprehension, and connected them with

visitations of drought, war, and pestilence. Occasionally a house would be dolefully beset with Satan's imps. Strange disturbances and noises would occur which some thought might be accounted for by natural tricks of subtlety and cunning, but by others were regarded as due to Indian sorceries and devilish enchantment, of which a great store of stories was on hand. The doctor of physic (if a keen student of natural things, and not particularly pious), might acquire the reputation of a wizard, and his friendly intercourse with the Indians for the purpose of studying their character and customs, would expose him to the suspicion of many, as in unhallowed league with heathen conjurors.

The ministers had libraries which, according to the inventories of their estates, were of considerable value. The chief men may also have possessed many and costly volumes. But the people generally had few books, and what they had, the Bible excepted, were dull and sombre. Over the sunniest and sweetest portions of the Bible lay a veil thicker than any with which audacious women sometimes dared to screen their faces. As Bunyan died in 1688, and eleven editions and 100,000 copies of his allegory were sold before that time, the *Pilgrim's Progress* may have been in Hartford homes before 1689. But it is highly improbable that a single copy of Shakspeare or Milton's poems had reached this town. So far as is known, there was not a copy of either of these authors in Massachusetts before 1700. Not until twenty-three years later did the library of Harvard College contain the works of Addison, Dryden, Pope, Locke, Steele, and Swift. Spenser's *Fairie Queen* was unknown here. There were sermons and theological treatises, and some histories. The Bay Psalm Book, the first book produced within the present limits of the United States, appeared in 1640, and had a wide circulation. It was a metrical version of the Psalter, done into English from the Hebrew by ministers of Massachusetts. These worthy gentlemen deemed that "God's altar needs no pol-

ishing," and in their endeavor to put the words of David into English verse "with great fidelity," they succeeded in spilling out all the poetry of the original. The Bay Psalm Book, once so highly regarded for its verse, resembles the Psalter very much as a given number of cords of crooked wood resembles the forest trees before they were chopped down, cut up, and piled together. The verses of Mrs. Anne Bradstreet (1612-1672) may have circulated here. She was the first person who put forth a volume of poems in Boston. Her "Divine and Moral Meditations," in prose, were also in print. Reverend Michael Wigglesworth, of whom mention has already been made, obtained great popularity by his "Day of Doom," which, no doubt, was read in this vicinity. This dreadful doggerel only chops up into verse-form the current theology, and has no more poetry in it than a wheelbarrow. Mr. Wigglesworth was one of the men who inveighed against the wearing of long hair by men, and affected to believe that the gay apparel and pretty head-dresses of the "weaker vessel's" would yet provoke God's blazing wrath and prove the ruin of the country.

There was no literature, properly speaking, in the colonies that the people generally had access to, or of which they knew anything. It is not strange that possessing active minds, they everywhere strove together in theological or ecclesiastical controversy. How isolated they were ! with few roads or bridges, with few books and no papers, and shut up to the "variety of ministerial gifts" for their intellectual nourishment. Thought and discussion turned so exclusively in upon local interests and abstract questions could but become narrow and litigious. It is no wonder that now and then a good woman, like the wife of Rev. Samuel Stone, "smoaked out her days in the darkness of melancholy," as Mr. Hooker said.

But there is another aspect of this matter. These people were neither dull nor ignorant. As a self-governing people they had weighty things to consider and debate, both

as concerned their internal affairs and their relations with the mother country and neighboring colonies. Their town meeting was a democratic debating society as well as little legislature. There is abundant evidence, not only of their sagacity, but of their ability to express themselves clearly and forcibly. Their letters are racy and quaint, and their records and journals are made in homely, sinewy English. Their more formal addresses to the English court are admirably composed. What they lacked in surface culture they more than made good in originality. Best of all they had the saving spirit in them to encourage learning. They provided that "learning may not be buried in the graves of our forefathers."

In 1677 the General Court gave orders that if any county town should neglect to keep up a Latin school it should pay a fine of £10 to the next town in the county that would engage to keep up such a school, and the same sum should be so annually paid "until they come up to the attendance of this order." Such life could not be very sombre nor morose, for it had health, and there is joy in health. The people had singularities and severities, and these were manifest in the forms of legislation as well as in manners, opinions, and habits, but the rough husk contained the rich seed-grain of all that is most precious and most permanent in our domestic, educational, political, and religious institutions. Beneath the rugged exterior, which partook somewhat of the austerity of their "wilderness condition," was a large, good, free humanity.

Certain relations in "Margaret's Smith's Journal,"¹ may not be literally true, but they admit the reader to the hearths and homes of New England in 1678-79, and introduce him to a variety of people among whom are many educated, cultivated, and charming men and women. They are true as setting forth the existence of many persons whose eyes and ears were open to the beauties and harmonies of the wilder-

¹ Whittier's Prose Works, vol. 1.

ness world in which they were living,—who saw in the autumn foliage and in the glowing sunsets and in the clouds of gold and purple, a glory as of God's own mighty Minster ; who heard a grand and solemn organ-music in the wind-swept woods ; who questioned fields and forests, and received answers therefrom, as the sybils did, of old, from rustling leaves and purling brooks ; who found nature an open book abundant with delectable teaching, until the chatter of the blackbirds in the spring meadows seemed more pleasing than the subtleties and disputes of divines ; and in whose hearts, thus touched by the wand of beauty, fountains gushed up, sweeter than the hillside springs of water, and “therein, also, flowers of the summer do blossom all the year long.”

And if it be asked, why then did not these gushing fountains overflow into musical measures, and these summer flowers bloom forth into some poetic forms, the answer is to be found, not in the foolish assertion, contradicted by the works of Spencer, Milton, and Bunyan, that Puritanism is essentially incapable of producing poetry, but in the fact that poetic art and literary culture were utterly lacking in the new colonies, as yet.

It is true that theology had pre-empted the field of letters, giving way only to the cultivation, in odd corners, of metrical versions of its doctrines, and frowning upon the conceits of ballads and rhymes as, at best, a waste of time.

But aside from this, and from the almost insuperable difficulty of getting things printed in those days, it must be remembered that poetry is an art as well as an inspiration. It rarely springs up in virgin soil and in new conditions, but is a later growth for which a literary preparation must be made. New England was then an absolutely unliterary land, and destitute of that art and culture which provide the forms in which poetic feeling and inspiration may find poetic expression.

A few peculiarities of social life, as the General Court attempted to regulate it, may be noted.

All young persons under twenty years of age were drilled in some orthodox catechism. Family worship was enjoined, and refractory heads of households were liable to be punished. All persons boarding or sojourning in families must diligently attend the public worship of those families, and submit themselves to domestical government therein.

The irrepressible exuberance of youthful spirits was solemnly watched, and its forthputtings were unsparingly pruned. In 1676, it was ordered by the General Court that all persons thereafter found sporting in the streets or fields, either Saturday night or on the Lord's Day, if even after sunset, should be liable to a fine of ten shillings for each transgression, and, in default of payment, to corporal punishment. Excess in apparel was also declared to be unbecoming a "wilderness condition," inconsistent with the Gospel, and likely to corrupt the rising generation. Wherefore it was ordered that whosoever should wear gold or silver lace, gold or silver buttons, silk ribbons or other superfluous trimmings, or any bone lace above three shillings a yard, or silk scarfs, such, or their husbands, parents, or masters, should be assessed in the list of estates at £150, and pay rates accordingly. But this law was *not* to apply to magistrates or officers of the colony, or to their wives and children, or to commissioned military officers, or, curiously enough, "to such whose quality and estate have been above the ordinary degree, though now decayed!" To say nothing more of legislation, the severe regulations, the prescription of duties, and the restriction of individual liberties, the sumptuary enactments, the scrutiny of household and personal life by church and court, the attempt to bring men and women into subjection to one standard of morality and faith, must be regarded from a standpoint in the seventeenth century, and not from our present point of view.

The environment and exigencies of the people at that time must be considered, and it should also be remembered that, in the main, the criminal and sumptuary legislation of

Connecticut Colony was then but an adaptation of existing English legislation, milder far in the "wilderness condition" than in the mother country. It has been most wisely said by a distinguished writer of our own city,¹ that "the student of the social life in early New England is in danger of being misled by the laws and the records of courts and churches. . . . It is the lawbreakers and the litigious whose names appear oftenest in the court records, and the immoral portions of the congregation claim most space in the church records." An excessive if not exclusive theological training developed the spirit of casuistry whose fruits were baneful. Every known or suspected offender against the laws of chastity and temperance was publicly dealt with by the church. All the details were brought to publicity, and often spread upon the church records. Often the Lecture Day was considered the most suitable time for a public announcement of the offense, for an exhortation and warning, and for a commitment of the offender to his punishment. The vigorous and wretched and baneful system of "discipline" then in vogue opened the records to a full description of all manner of offenses, while the virtues of the great majority of the people were unrecorded.

The amusements of the young people in those days were somewhat restricted, but it cannot be questioned that there were various amusements in which the young Puritans took innocent and hearty delight. There were election days and training days, and Thanksgiving days, with their games and sports and feasts and merrymakings. There were house-raisings, and jolliest corn-huskings, and picnics, and excursions, and gatherings in the great kitchens around the blazing fire-side, with nuts and apples and cider for cheer, or parties in the best parlors, or wedding festivities which were often protracted and hilarious, or negro "trainings," which afforded much mirth. It was by no means "all work and no play" for the Hartford lads and lassies of that day, nor

¹ Charles Dudley Warner, *Mem. Hist. of Hart. County*, p. 349, vol. 1.

were they duller boys and girls than some of later generations.

There is no little difficulty in speaking of the dress of that period, for the severer styles of Mr. Hooker's day had gradually developed into brighter fashions much lamented by the surviving elders. Nor is it quite safe to assume the existence here of such attire as is seen in contemporaneous pictures and portraits of English Puritans. The inventories of estates made in the later years, 1685-90, afford some information. Viewed with kindly eyes, from our safe distance, something picturesque — sedately so — which has not escaped artistic recognition, is observable in that Puritan attire. It was an age of homespun, of hands busy with wheel and loom in almost every house, and of prodigious knitting-work at odds and ends of broken time, yet the firm fabrics were not chiefly of funereal hue, but of warm gray made warmer still with rich red dyes for hose and tasseled caps and other use. Shoes were coarse but often comely. The common linsey-woolsey trousers had bright stripes, and the better knee breeches showed off a shapeliness of sturdy limb. The stuff coats and stouter doublets, and the top coats of various skins defied the winter cold.

A common dress of women was a blue or whitish linen waist with short sleeves, joined to a skirt of stuff or serge, and a snow-white flaxen apron stiffly starched and smoothly ironed. The short gown with scant sleeves, laced in front, with white kerchief about the neck and bosom, joined at the waist with stuffed petticoat or skirt, with "mits" for covering the forearm, and bits of ribbon here and there, and, in cool weather, a short cloak with capacious hood, gracefully attired the goodwife as she went abroad to meeting or more formal visitation. The matrons wore muslin caps, the maidens curled or dressed their unhidden hair. Now and then might have been seen the Cromwellian style of muslin ruff about the neck, the broad-brimmed and peaked hat, and the plain, straight dress of stuff or serge.

There was no such thing then known as an umbrella, although in 1676 an English traveler saw in France "a pretty sort of cover for women riding out in the sun, made of straw, something like covers for dishes," and called parasols.

However unrelieved of black the minister's attire may have been, save for white bands, the magistrate, the deputy, and those to whom the distinction of being called "Mr." belonged, had gayer garments than their descendants. Purple, plum-colored, and blue coats were theirs, and broadcloth coats lined with red, and often gold-laced waistcoats, and laced ruffles on bosom and wrist, and the knees of their small clothes were fastened with ribbon, or with buttons of silver or gold. Their shoes were adorned with bows of ribbon, and possibly with silver buckles, though these were probably of later date. The broad-brimmed and conical hat was but little severer in shape than a Mexican sombrero, and certainly might vie for beauty or comfort with the hat of this century. Citizens of lesser distinction and fortune, but yet of moderate means, had serge and kersey coats, red waistcoats, and stuff breeches. A few had silver watches. Nothing more graceful could be desired than the long-flowing, wavy hair and the neat dress of swarthy, handsome John Bunyan, as his portrait in Bedford Chapel shows him at this period.

The ladies of quality, on good occasion, appeared in flowing brocades, or with gowns of cashmere or silk, with embroidered stomachers, silk scarfs, fine laces, and manifold finery of adornment. If matrons, they wore laced caps, but the younger were allowed in pretty dress or curl of uncovered hair.

The prevailing fashions in England, both as regards costumes and furniture, found their way with incredible swiftness to Massachusetts and Connecticut. The colonial records afford ample evidence of a continuous and irresistible tendency on the part of the colonists to improve and enrich their dress. The restoration of the monarchy under Charles

II brought in new and beautiful forms of household furniture, and brighter, gayer, richer styles of raiment. And so it came to pass that in Hartford, as in other colonial towns, the dress of the people took on new variety and decoration, and many of their houses were enriched with articles of furniture of tasteful designs and admirable workmanship. Thus, before Mr. John Whiting ceased from his labors, the "wilderness condition" of the people among whom he was born and with whom he labored began to outgrow its primeval simplicities and poverty of accommodations and conveniences, and to show signs of blossoming like the rose, many of which signs the elders regarded with a vain grief.

A few words touching religious usages must suffice. On each Lord's Day the people assembled for public worship at about nine o'clock in the forenoon, and about two o'clock in the afternoon. There was also a mid-week lecture. In some towns the hour of worship was announced, and the signal for assembling given by beat of drum or blast of horn. Hartford had a town-crier and bell-ringer as early as 1641. In 1643, the town ordered "a bell to be rung by the watch every morning, an hour before day-break," and that there "should be in every house one up and have made some light, within one-quarter of an hour of the bell-ringing." The following passage from *Letchford's Plain-Dealing* (Dr. J. H. Trumbull's edition), probably gives a correct account of the general practice in the churches of that age :

The publique worship is in as faire a *meeting-house* as they can provide, wherin, in most places, they have beene at great charges. Every Sabbath or Lord's Day, they come together at *Boston*, by wringing of a bell, about nine of the clock or before. The Pastor begins with solemn prayer continuing about a quarter of an hour. The Teacher then readeth and expoundeth a Chapter; then a Psalme is sung, which ever one of the ruling elders dictates. After that the Pastor preacheth a Sermon, and sometimes *ex tempore* exhorts. Then the Teacher concludes with prayer, and a blessing.

Once a moneth is a Sacrement of the Lord's Supper, whereof notice is given usually a fortnight before, and then all others departing save

the Church, which is a great deal lesse in number than those that goe away, they receive the Sacrament, the Ministers and Ruling Elders sitting at the Table, the rest in their seats, or upon forms. . . . The one of the teaching elders prays before, and blesseth, and consecrates the Bread and Wine, according to the words of Institution : the other prays after the receiving of all the members ; and next communion, they change turns ; he that began at that, ends at this ; and the Ministers deliver the Bread in a charger to some of the chiefe, and peradventure give to a few the Bread into their hands, and they deliver the charger from one to another, till all have eaten ; in like manner the cup, till all have dranke, goes from one to another. Then a Psalme is sung, and with a short blessing the congregation is dismissed. . . . About two in the after-noone, they repaire to the meeting-house againe; and then the Pastor begins, as before noone, and a Psalme being sung, the Teacher makes a Sermon. . . . After and before his Sermon, he prayeth. After that ensues Baptisme, if there be any, which is done by either Pastor or Teacher, in the Deacons seate, the most eminent place in the church, next under the Elders seate. The Pastor most com-monly makes a speech or exhortation to the church and Parents con-cerning Baptisme, and then prayeth before and after. It is done by washing or sprinkling. One of the Parents being of the church, the childe may be baptized, and the Baptisme is into the name of the *Father*, and of the *Sonne*, and of the *Holy Ghost*. No sureties are required.

Which ended, follows the contribution, one of the Deacons saying, “ Brethren of the congregation, now there is time left for contribution, wherefore as God hath prospered you, so freely offer. Upon some ex-traordinary occasions, as building and repairing of church or meeting-houses, the Ministers presse a liberall contribution, with effectuall ex-hortations out of Scripture. The Magistrates and chiefe Gentlemen first, and then the Elders, and all the congregation of men and most of them that are not of the church, all single persons, widows, and women in absence of their husbands, come up one after another one way, and bring their offerings to the Deacon at his seate, and put it into a box of wood for the purpose, if it bee money or papers ; if it be any other chattel, they set it or lay it downe before the Deacons, and so passe another way to their seats againe. . . . Which moneys and goods the Deacons dispose towards the maintenance of the Ministers, and the poor of the church, and the churches occasions.

The prayers were “unstinted,” both as to length and freedom from all trammels of ritual. The gift of continuance in prayer was rated highly. The liturgical service of

the English church was remembered, if at all remembered, with something like abhorrence. The younger Winthrop kept his books, at one time, in a room used for a granary. One volume contained the Greek Testament, the Psalter, and the Common Prayer. Mice got at this volume, and pretty much ruined the Common Prayer portion, leaving the other parts untouched. It was a Providential sign!

— As for the Psalm-singing of that day, it may have been devout, but it could not have been very musical. — Sternhold and Hopkins's versions were bad enough, but those in the Bay Psalm Book were far worse, and it is difficult to understand how even expert singers could have adjusted their irregularities of construction, to say nothing of their jejune quality, to any rhythmical cadences. Tuneful motion over such corduroy roads of rude rhythm must have been painful, however useful for purposes of spiritual digestion.

The good people here in Hartford could not have sung their psalms much better than they of Massachusetts churches, and, as for that, could not have sung them much more dolefully or discordantly. They knew only a few sad tunes, which became so corrupted by gradual variations, that anything but concord was the result of their improvement. One of the "directions" in the Bay Psalm Book of 1689, instructs how people may sing within the compass of their voices, "without Squeaking above and Grumbling below." The irregularity of the rhythm in the Psalms must have added to the discordance, as the Squeakers and Grumblers wrestled with redundant syllables. It was no uncommon occurrence for the congregation to switch off from one tune to another while singing one hymn or psalm. Judge Sewall writes, "I set York tune and the congregation went out of it into St. Davids in the very 2nd going over." He set Windsor tune, and the people "ran over into Oxford do what I could." Indeed the singing was very bad, and grew worse as the few tunes sung "by rote" became distorted by variations and quavers, according to "odd humours and fan-

cies," until no two voices quavered alike or together, but the singers proceeded with "perpetual interfearings with one another," and the loudest-voiced carried the day. It was inevitable that a reformation should be made, but, as will be seen, it was made against sternest opposition, and with many pathetic and ludicrous encounters between the adherents of the old way and the champions of the new.

The sermon held on, as it would seem to us, interminably, reaching up through divisions and heads to "twenty-seventhly," with "improvements" still to come. Nathaniel Ward said truly, "Wee have a strong weakness in New England that when wee are speaking, wee know not how to conclude ; wee make many ends before wee make an end." The prayers were likewise very lengthy, and however tedious they may have been, the minister who should have made a short prayer would have been lightly esteemed as lacking the "gift" of prayer.

The meeting-houses were not warmed, and, as Charles Dudley Warner has said, "if the preacher did not make it hot enough for his congregation, nothing else could." Foot-stoves were in use, but often objection was made to these, through dread of fire. Judge Sewall's Diary has this: "The communion bread was frozen pretty hard and rattled sadly into the plates." And again he writes: "Bread was frozen at Lord's Table. Though 'twas so cold, John Tucker-man was baptized." The first congregation to have an iron stove in their sanctuary, so far as records show, was that of Hadley in 1734. But the innovation was roundly denounced, and into most meeting-houses stoves found way at a much later date, and against stern opposition.

The afternoon service differed little from the morning, except that the reading of Scripture was omitted, baptism was administered on occasion for it, and a contribution was taken, the people coming forward in due order to deposit their offerings with the deacon. There is evidence that blemished offerings were sometimes made in those days, and

that the hypocritical button-contributor of our times had his prototype in the giver of broken wampum of the seventeenth century.

The delicate and difficult duty of "seating the meeting-house" was not discharged without causing much jealousy and ill-feeling. The pews were "dignified," and persons were seated according to their social standing or official rank. The men and women were seated separately, on opposite sides of the house, and the boys were gathered by themselves, requiring continual supervision and discipline. Evidently the seating-committee had a hard duty to perform, and, in every age, the Scribes and Pharisees are numerous who crave the highest seats in the synagogue. As for the boys, they gave a vast deal of trouble, then, as now. The tithing-man was often at his wit's ends because of them, and the Hartford boys who were caught playing or misbehaving in the time of public worship, "whether in the meeting-house or about the walls," were liable to be "punished at the present publickly before the assembly depart."

The tithing-man, the "Puritan Bumble," as he has been called, was one of the most remarkable creatures of the community. He was pompous and servile, independent and obsequious, dignified and fussy, and, on the whole, a necessary sort of nuisance, like the English beadle. He sadly interfered with the slumberers in the sanctuary, prodding them with his wand or brushing the women's faces with his feathery fox-tail. Most amusing stories are related of his endeavors with the somnolent saints and the playful and mischievous lads; and not only with them, but with young people walking abroad on the eve of Sabbath, with suspicious bachelors, with strangers in inns, and with travelers on the Lord's Day. He must needs report such as "lye at home," and such as "lingered without dores at meeting-time," and all "sons of Belial, strutting about, setting on fences, and otherwise desecrating the day." This highly impertinent official whom everybody must have cordially dis-

liked and feared, lingered long in the Puritan communities, in fact, long after his authority had declined and his terrors vanished.

Funeral services were then attended without much ceremony in a plain and silent reverence. No scripture was read, no prayer was made, lest the popish error of praying for the dead should be countenanced, but the bell was tolled, and devout men quietly bore the dead, laid upon a bier, to the burial.¹ This seems severe, but our good forefathers of that day at least escaped the tortures suffered by many of their posterity, in the harrowing "remarks" and agonizing prayers too frequently poured out on similar occasions. After the burial, refreshments were commonly served to the bearers and friends, and, if tradition may be credited, sorrow was sometimes turned to joy by another spirit than that of consolation.² Marriage was then regarded as a civil contract, in reaction from the sacramental doctrines of Popery and Prelacy, and the marriage ceremony, such as it was, was performed by the magistrate, and not by the minister. The first marriage, ratified by a minister in Massachusetts, was in 1686.³ It is noteworthy that in 1653 the English Parliament ordered that after the 20th of September all marriages should take place "before some Justice of the Peace." In 1694 the General Court of Connecticut granted ordained ministers of the several towns of the colony permission to join in marriage such as were legally qualified for the same and were desirous of a religious service.

The Puritan's poetic instinct or impulse found expression in curious rhymed verses which were scribbled on the margins of Psalm Books and on the blank leaves of books, and cut on the sombre tombstones. In her charming book

¹ Laudatory and lachrymose verses were sometimes circulated among the friends, and fastened to the bier. Sewall says of Rev. Thomas Shepard's funeral, "There were some verses, but none pinned to the Herse."

² The use of liquor at funerals was not discontinued until a comparatively recent date, and then there were stout protests against the inhospitable reform. One old gentleman is on record as having remarked with equal bitterness and wit, "*Temperance has done for funerals!*"

³ Walker's Hist., p. 235.

entitled "The Sabbath in Puritan New England," Alice Morse Earle tells of a copy of the Bay Psalm Book which belonged to Cicely Morse in the year 1710, and which bears on many a page her name and this couplet:—

" In youth I praise
And walk thy ways."

And she sketches a pretty picture of fair Cicely, "clad in her sad-colored gown and long apron, with a quoif or ciffer covering her smooth hair, and a red whittle on her slender shoulders, a-singing in the old New England meeting-house through the long, tedious psalms";—singing with dim feeling of its symbolic meaning the following version of Solomon's ardent song:—

" Let him with kisses of his mouth
Be pleased me to kiss,
Because much better than the wine
Thy loving kindness is.
My love as in Engedis vines
Like camphire bunch to me,
So fair, my love, so fair thou art
Thine eyes as doves eyes be."

Staid Puritan youth may have glanced soberly across the old meeting-house at the fair girl as she sung, "and the glamour of eternal, sweet-voiced youth hangs around the gentle Cicely, through the power of the inscription in the old psalm book,—the romance of the time when Cicely, the Puritan commonwealth, the whole New World was young."

And this I quote because, though purely imaginative, it doubtless suggests, yea depicts, an aspect of life which was most real and common here in Hartford two hundred years ago. For love and song, and praise and youth are inseparable in every age, and if the psalm was rude and the music harsh, there were pure and praiseful youth who knew all the tenderness of love and all the power of grace, to whom "the wilderness condition" was full of beauty and of hope.

These worthy people of Hartford, whom we have thus somewhat considered, were by no means of sour and forbid-

ding aspect. Life to them was indeed a serious and solemn concern, abundant in toil and trial, in privation and even peril, but it was sweetened by domestic happiness, lightened by mutual helpfulness, sustained by a lofty purpose, cheered by an ardent hope, and consoled by an undiscourageable faith. Pictures of Puritan life and character drawn from almost exclusive studies of their severer aspects are little better than caricatures. It is only under a delusion akin to the evil spell wrought upon Goodman Brown of Salem village, at the midnight witch-meeting in the forest, which made him look askance at all his old associates, that men of this day, like Hawthorne's character, can pass through the Puritan villages of two centuries ago, shrinking with suspicion and aversion from ministers, magistrates, deacons, elders, and citizens generally, as if they all were under a ban of evil, were wrapped in gloom and given up to despair under the notion that to be miserable is the way to be good. There were doleful deacons then, no doubt, and frowning magistrates, and mournful ministers who "walked along the graveyard to get up an appetite for breakfast and meditate a sermon," —elderly men in black, "grave and solemn as tombstones on a ramble from the burying ground." But of those same ministers whom Hawthorne thus describes, one was, according to Hawthorne himself, a good old saint who failed not to give his pleasant greeting and pious blessing to all who met him at his morning ramble ; and another, Mr. Increase Mather, was a man of great character and learning, who rendered inestimable service to the colony of Massachusetts in its struggles for freedom and to the cause of education therein, and whose life with his family is said to have been most delightful. But there were hearty, healthy, sunny, sweet, good people in abundance, older and younger, of either sex, sane in mind and sound at heart, strong of limb and fair to see, neither ignorant nor uncultivated, possessing the treasure of a poetic folk-lore of old-world memories and traditions mingled with new-world adventures, who would not in the

least have understood the modern commiserations of their lot in life. That picture sketched by Hawthorne in a line or two, of young Goodman Brown of Salem village, turning back on his threshold in the sunset light to exchange a parting kiss with his fair young wife, and of Faith, for so she was aptly called, bending forward her pretty head and letting the soft breeze play with the pink ribbons in her cap,— and, later, skipping like a young fawn along the street, with the pink ribbons fluttering about her fair head, and “almost kissing her husband before the whole village,” is a truer as well as prettier picture of the young Puritanism of the time than ever was or ever will be sketched by any of the bewitched revilers of their ancestors.¹ And so, whether in meeting-house, court, or household, whether toiling in the field or forest, or busy with the manifold duties of domestic service, or following the deadly foe in defense of home and household, this Puritan ancestor of ours, encompassed and threatened with a great outlying and inroaring savagery of nature, and set there so determinedly unconquerable and courageous in his “wilderness condition,” does verily seem a somewhat picturesque and romantic as well as truly heroic figure, of whom we may justly be proud, in this our day and generation.

² *Mosses from an old Manse.*

CHAPTER IV

THE MINISTRY OF THOMAS BUCKINGHAM, 1694-1731

REV. THOMAS BUCKINGHAM, the second pastor of the Second Church, belonged to a family many of whose members have won honorable distinction in this country. Yale College numbers eleven of them among her alumni, and several have graduated at other colleges in the land. Of this family was the Hon. William A. Buckingham of Norwich, Governor of Connecticut during the trying years of the Civil War, and afterwards United States Senator, whose name and fame are dear to all the citizens of the commonwealth which he most ably and nobly served.

The family name is derived from the county of Buckingham, in England, the shire town of which is also Buckingham. In 1637, the Puritan settler, Thomas Buckingham, came to Boston in a company that included the merchants Eaton and Hopkins, and the ministers Davenport and Prudden. In 1638, they went to New Haven. In 1639, with a company having Mr. Prudden for their minister, Mr. Buckingham went to Milford, where he was a pillar of the church until his death.

His eldest son, born in England in 1636, was Daniel Buckingham, afterwards Sergeant of militia and Elder of the church at Milford. This Elder Daniel Buckingham had for his second wife Mrs. Alice Newton, and their eldest son was Thomas Buckingham, afterwards pastor of this church. Rev. Thomas Buckingham of Saybrook, a student of Rev. Mr. Whiting, one of the founders and fellows of Yale College, one of the moderators of the Synod which framed the Saybrook platform in 1708, and a man of great influence and character, was the uncle of the Hartford minister. His

Some Algonquins of the Second Nation in Hartland
after their settlement in a different state
"filed 12/1/69. -

March 28, 1697. The church having before dinner sent
John White to the office of a Notary Public, and he
received it, he was reading by this day ordered to
and in that office, in the presence and all the appro-
bation of the Elders and messenger of some righteous church
This Holy man having faithfully served the Lord in his
place, and that also with good service through 7 years (He
was a good man and god was with him) fell asleep in Christ
and went to receive his reward. - Jan 27, 1683.

FAC-SIMILE OF THE FIRST PAGE OF THE EARLIEST EXISTING RECORD BOOK
THE HANDWRITING OF REV. THOMAS RUCKINGHAM

monument still stands in Old Saybrook's burying-ground, where his first wife, Hester Hosmer, a child of this church, is also buried.

Rev. Thomas Buckingham was born in Milford, March 1, 1671, graduated at Harvard in 1690, and was settled as pastor in this church in 1694. He soon married Ann Foster, only child of Rev. Isaac Foster, late pastor of the First Church in Hartford (1680-82). Mr. Timothy Woodbridge was then pastor of the First Church, and these two ministers labored side by side in great accord for nearly forty years, and died, as it were, together, Mr. Woodbridge surviving Mr. Buckingham only six months. Two sons of Mr. and Mrs. Buckingham graduated at Yale College, but the elder, Isaac by name, died in early manhood. Joseph graduated in 1723, and was elected tutor in 1725, but declined the service. He also declined the call of this church and society inviting him to settle in the ministry here as his father's successor, and devoted himself to the study and practice of law with eminent success. He was Judge of Probate for the Hartford district from 1741 until his death in 1760, represented the town in many sessions of the legislature between 1735 and 1757, and enjoyed the respect and confidence of the entire community. He was the worthy son of his honored father, and seems to have inherited and manifested his father's superior abilities, exemplary piety, engaging manners, and amiable virtues. Of his benefaction to the church which had honored both his father and himself, mention will be hereafter made.

Mr. Buckingham entered upon his ministry here at a time of no little depression and gloom. Allusion has been made to Mr. Whiting's Election Sermon, in 1686-7, in which he lamented the prevailing declension both in temporal and spiritual things. There was only too good ground for that lamentation. The new church-ways had not promoted spirituality in the community. The Indian wars of 1675-77 had resulted in manifold demoralization. Courts and coun-

cils make mention in their records of a great decay of godliness, of laxity in morals and discipline. In 1683, the General Court deplored the solemn and speaking dispensations of God "toward his poor wilderness people" for many years past, and spoke of the great sickness, mortality, rains, and floods of the past year, as evidences of Providential judgments. Fasts were proclaimed, and many remedies proposed, among which it is pleasant to remark, "the fostering of schools of learning." Mr. Whiting's "soaking repentance" and "rain of righteousness" were evidently needed.

The accession of William and Mary to the throne of England in 1689 had given the colonists political relief and an assurance of security in their civil and religious freedom, but had indirectly brought about the war with France, known as King William's War, by which the colonies were immediately brought into conflict with the Canadian French and their Indian allies. Great and general alarm was felt throughout New England. Capt. Jonathan Bull of Hartford, and a member of this church, led his troops to Albany, to aid in the defense of that region, and lost several officers and men in the Schenectady massacre of February, 1690. It was ordered that a constant watch be kept in all the towns, and all the men, except the aged and infirm, watched in turn. Three years later, Col. Wm. Whiting, a son of Rev. John Whiting, led forces into Massachusetts to aid the settlers there. There were continual alarms and movements during the war, which ended in the peace of Ryswick in 1697. The cessation of hostilities and miseries was of brief duration, for in 1702 broke out the war of the Spanish succession known as Queen Anne's War, in which England was arrayed against France and Spain, and which for eleven years involved the colonies of New England in a struggle with Canada. These struggles were all the fiercer, because on the one side were Romanists and on the other Protestants. Western Massachusetts was the scene of horrible onslaughts in 1704, and the Deerfield massacre sent consternation into

every colonial village and household. Four hundred men were summoned that year, in Connecticut, to aid in defending the Northern frontier. And even after the treaty of Utrecht, in 1713, there were continual outbreaks of war with the Indians, and scenes of carnage for more than a decade.

In the winter and spring of 1696, an unusual religious interest prevailed in Hartford. During the months of February, March, and April one hundred and ninety-four persons "owned the covenant" in the First Church, "which," says Trumbull, "appears to have been nearly the whole body of young people in the congregation."¹ The half-way covenant was in free course.

"The ministers, Mr. Woodbridge and Mr. Buckingham, with their deacons, went round among the people, and warned them once every year, to come and publicly subscribe or own the covenant. When such persons as had owned or subscribed it came into family state, they presented their children to baptism, though they made no other profession of religion, and neglected the Sacrament of the Lord's Supper and other duties peculiar to members in full communion."²

In the beginning of its practice this "owning the covenant" was permitted to baptized persons in family estate who wished their children baptized. So soon it had come to be pressed upon young people, who were drummed up and urged to go through a ceremony which, at best, had but a half-way significance. It is not strange that "the number of church members in full communion was generally small." Out of the one hundred and ninety-four who, in the spring of 1696, owned the covenant in the First Church, twelve were admitted to "full communion."³ Ten were received to the Second Church that year, but how many came "half-way" is not known.

The season that followed was very severe, as appears from the following statement:

"The year 1697 was one of great scarcity, distress, and mortality. There was frost every month of the summer, the winter was severely

¹ Hist., 1: 497.

² Ibid., 498.

³ Walker's Hist., p. 249.

cold and very long, and there was a great cry for bread. Cattle starved in the yards, and sickness was very prevalent and distressing."

The settlers on the east side of the Great River, who had hitherto worshiped with the First or Second Societies, petitioned in 1694 for the liberty of their own church and minister. The churches on the west side were reluctant to lose the financial aid of the members who lived across the river, some of whom were wealthy. Several of them belonged to the Second Society, among whom was Mr. John Crow, one the largest landholders in the plantation. Permission was, however, granted to the petitioners, and the Third Ecclesiastical Society of Hartford was created. Worship was maintained for a while under the preaching of Rev. John Reed, and, in 1705, Rev. Samuel Woodbridge was settled on a salary of £60 a year. The minister's house and £25 with which to complete it were given him on condition that he "continue with us during his life, or that it be not his fault, if he remove out of the place."

The Fourth Society of Hartford, in what is now West Hartford, was established in 1711, and the church related thereto was organized in 1713, when Rev. Benjamin Colton was ordained and installed as pastor. It began with twenty-nine members. The second pastor of this church was Nathaniel Hooker, a descendant of Hartford's first minister.

Rev. Mr. Buckingham served as chaplain in the successful naval expedition against Port Royal in 1710, and also in the unsuccessful expedition of 1711 against Crown Point. His pay was six pounds a month, and the value of his services was recognized by a gratuity of ten pounds. He wrote diaries during both these campaigns, which were printed in 1825, in connection with Madame Knight's *Journal*. They are very meagre, and contain nothing of interest to us except the author's account of the things he took with him from Hartford as an outfit.¹ One article is worthy of par-

¹ This outfit specifies several coats, broadcloth and serge, a drugget jacket, white waistcoat, serge and leather breeches, two shirts, three bands, five handkerchiefs, grey and black stockings, shoes, gloves, ink-horn, tobacco-box, and tongs, silver

ticular notice, "Milton on Comus." This shows that Milton's lighter poems were finding way into the colonies. In the Port Royal expedition Lieut. Cyprian Nichols was with his pastor, and Col. Whiting commanded the Connecticut troops in the Crown Point campaign.

Two important matters in which the churches of Hartford, in common with all churches of the colony, were deeply interested and engaged about this time, must be noticed. One of these was the project of founding a college in Connecticut. Harvard College had thus far been the resort of young men desiring a collegiate education, and Connecticut had wisely refrained from withdrawing its support of that institution. But in 1698 steps were taken for the establishment of a collegiate school in this jurisdiction. In 1700 an organization was effected consisting of eleven ministers as trustees, and a rector. A charter was granted in 1701, and the trustees selected Saybrook as the most suitable site of the new institution, and appointed Rev. Mr. Pierson of Killingworth, as rector. Mr. Pierson did not remove to Saybrook, and, after his death in 1707, some of the students were at Milford, under the instruction of Rev. Mr. Andrews, the temporary rector, while others were at Saybrook, under tutors. Much complaint was thereafter made of the inconvenience of Saybrook as a site for the school, and also of the distracted condition of the school itself, and a lively controversy ensued concerning the removal and new location of it. In 1716, both the Hartford ministers seem to have been on the board of trustees, and they urged Hartford as the proper place for the college, petitioning the legislature, and using all efforts to that end. The matter was hotly canvassed, and New Haven was finally fixed upon by the trustees. The Hartford ministers, supported by local public sentiment, remonstrated, but to no purpose, for the college planted shoe-buckles, portmante with lock and key, bottles of mint water, and mingled rum and clove water, two galleypots with essence of roses, Bible, Psalm Book, *Milton on Comus*. The price of *coquolate* was two shillings and fourpence a pound. A yard of calico cost four shillings, and a silk muslin handkerchief about four and a half shillings.

itself in New Haven, and, in 1718, a "splendid commencement" was celebrated there, made more joyful by the recent donations of Elihu Yale. A factious endeavor was for a while made to carry on a collegiate school at Wethersfield, in which the Hartford ministers were conspicuously zealous, but it soon came to naught. Rev. Mr. Woodbridge and Rev. Mr. Buckingham were elected representatives to the General Assembly in 1719, but Mr. Woodbridge was not permitted to take his seat on account of some disrespect shown or charges made by him against the court in regard to the Saybrook matter. As Mr. Buckingham did not take his seat, he may have been in the same condemnation. Both of these gentlemen soon became warm supporters of the college at New Haven, and two of Mr. Buckingham's sons graduated there.

The second matter was that of establishing a new ecclesiastical constitution for the churches of the colony. The leaven of Presbyterianism had been for some time effectually working in the Congregational churches, and especially in their ministers, and a distrust of the fundamental principles of Congregationalism had grown apace with confidence in synodical authority protected and empowered by the authority of the State. Several of the earlier ministers had expressed their deep conviction of the necessity of some form of consociation for the local churches. As new towns and plantations came into existence, and distinct churches were organized therein, this conviction became widespread and general among the ministers. The population of Connecticut at the beginning of the eighteenth century was more than 20,000, and there were eleven churches in Hartford county.

Some closer association and co-operation of ministers and churches seemed desirable, and also some ecclesiastical organization, to embrace them all for their more orderly government and discipline. Through the efforts of leading ministers, the General Assembly, in 1708, was induced to

express itself as "sensible of the defects of the discipline of the churches of this government," and, finally, to ordain and require the ministers and messengers of each county town to assemble for the consideration of "methods and rules for the management of ecclesiastical discipline," and to appoint delegates to meet at Saybrook, who should draw up a result to be reported to the General Assembly at its October session. These initiative steps would seem to have been taken in utter disregard of the original principles of Congregationalism. It was not the churches, but a few of their ministers who first moved the legislature to act in the matter. The preliminary assembly or caucus of ministers and messengers was ordered by the State, and the result of their deliberations was to be reported, not to the churches, but to the legislature.

The synod thus ordained and directed by legislative enactment, met at Saybrook, September 20, 1708, and was composed of twelve ministers and four laymen. Of the ministers, nine were trustees of Yale College. One of the lay-members was deacon William Parker of Saybrook, son of William Parker who was an original Proprietor of Hartford, and afterwards of Saybrook.¹

The "result" of this Saybrook Synod may be briefly stated. It was three-fold: 1st, the substantial adoption of the Savoy Confession of Faith; 2d, the adoption of certain "Heads of Agreement," designed to be, as Dr. Bacon well says, "in some sort, and to some extent, a compromise with Presbyterian principles";² 3d, a formulation of fifteen original "Articles of Discipline," which provided the *consociational*

¹ Of this Deacon William Parker, Dr. Leonard Bacon could find no other mention. As a direct descendant of his father, the writer may be permitted to add that Deacon William Parker was born in Hartford in 1645, and for many years was one of the most prominent and active citizens of Saybrook. He was Sergeant of the Train Band as early as 1672, Deacon of the church from 1687 till his death in 1725, and represented his town as Deputy in the General Court in more sessions than any other person, excepting only Robert Chapman. Both he and his wife, Lydia, were buried in the old graveyard at Saybrook, where their tombstones may still be seen, and the inscriptions thereon may be read.

² Cont. to Ecc. Hist. of Conn., page 37.

system, under which Connecticut Congregationalism thenceforth, for more than a century, was administered and developed in forms peculiar to itself.

The system was an ingenious and effective one. It had elements of strength, as many churches discovered, to their sorrow. It admirably answered the ends of those who wanted a strong government over the churches, and were less jealous of the rights and liberties of the "little local democracies" than were the fathers who planted them.

The churches and pastors of each county were to constitute one *consociation* (or more if thought best) for mutual assistance; as might be requisite, in all matters ecclesiastical. Each one of these county or district consociations was to be a permanent ecclesiastical court or council for that neighborhood of churches.

The pastors of each county should form one *association* (or more if thought best) for mutual consultation, and for other ministerial considerations and duties.

It was recommended that a General Association, composed of delegates from the local associations, should meet once a year, first at Hartford, and thereafter in the other counties successively.

Thus the ministers were grouped in county *associations*, and these associations were to be the constituent members of an annual General Association. The churches and their pastors were grouped in county *consociations*, for purposes, chiefly, of ecclesiastical discipline.

This scheme was presented to the legislature (not to the churches) and approved by it. And the legislature was pleased to order and enact "that all the churches within this government that are or shall be thus united in doctrine, worship, and discipline, *be, and for the future shall be owned and acknowledged established by law.*"¹

But the ordinance provided that "nothing herein shall be intended and construed to hinder or prevent any society or church that is or shall be allowed by the laws of this

¹ Col. Records, 5: 87.

government, who soberly differ or dissent from the united churches hereby established, from exercising worship and discipline in their own way," etc. How this latter clause was subsequently set aside will presently be shown. Thus consociated Congregationalism became the established church of Connecticut, "owned and acknowledged by law," with the Savoy Confession for a creed, and the Saybrook Platform for a constitution. So it remained until 1784, when the *legal* support of it was withdrawn, but for many years after the system held in force, and was the "standing order." The Second Church of Hartford was in consociation bonds till after the year 1860. This system worked well and ill. It powerfully promoted, as Dr. Bacon has said, "the association of pastors for professional fellowship and mutual co-operation, and the friendly confederation of churches." The ministerial associations survive and flourish. The consociations have, for the most part, been condemned and abandoned, and District and State Conferences have taken their place, though not their disciplinary duties.¹ There was something in the whole system that was at variance with the genius and common law of Congregationalism. It was compulsory at the start, providing that the ministers of each county town *shall* appoint a time and place for the churches to assemble, *in order* to form themselves into consociations.

Many of the churches disliked and distrusted this action from the first, but could only feebly protest. There might have been less trouble had the administration of this system always been in the hands of men sanctified from all ambition and obstinacy, or if all the churches and ministers had been tamely content to surrender those Congregational rights and liberties which are anterior to civil and synodical legislation, and submit to be governed in silence. But there were anti-Congregational men in those days, not as yet wholly sanctified, in whose hands the new system worked oppressively. And there were many on the other hand to whom this estab-

¹ The following consociations still survive: Fairfield East, Fairfield West, Litchfield South, and New Haven East.

lishment of each county as an ecclesiastical district, and of the consociation as the standing court therein, savored far more of Presbyterianism than of Congregationalism. But these met with little sympathy or toleration. Behind the courts of the Saybrook Platform was the General Assembly of Connecticut. It was the old contention of Mr. Stone and the withdrawers of 1658, in a new form. It was the old struggle between a church established by law and Separate churches, and while Baptists and Episcopalians might find shelter under toleration acts, these Congregational Separatists were not permitted even that privilege. The sad history of the Separate churches of Connecticut during the years ensuing, and particularly those of Windham County, show that while the Saybrook system may have furnished a remedy for many irregularities and evils, it became also, in the hands of the unwise, a prolific source of many protracted dissensions, and of many grievous injustices. It completely broke down at last, when the church of which Horace Bushnell was pastor withdrew from all connection with the North consociation of Hartford, and so blocked the game of those who, as a last resort, would have used the rusty machinery of that court for his condemnation.

In accordance with the 15th article of the Saybrook Platform, the General Association of Connecticut held its first meeting at Hartford on Election Day, 1709, and has held annual meetings ever since, to the present time.

In accordance with the 2d article, the thirteen churches of Hartford County met by pastors and delegates, February 1, 1709, at Hartford, and formed two consociations, and two ministerial associations, the Hartford North and the Hartford South. Under the new order of things strenuous efforts began to be made for religious improvement.

In 1711, the Hartford North Association passed several resolutions in view of the alarming declension in morals and religion. Among the recommendations made by them, the chief one seems to have been that of "owning the covenant."

The resolutions of the association were read in this church, and proposed to the people December 30, 1711.¹ A day of fasting and prayer ensued, and the usual method was taken. More than one hundred persons came forward and "owned the covenant," and went their way. Thirteen persons were received into full communion in that season of so-called revival.

In the year 1715, the churches of the colony reported a great scarcity of Bibles, much neglect of worship, of catechising, and of domestic discipline, and a prevalence of manifold evils, whereupon vigorous measures for reformation were adopted by the legislature, among which was one for better enforcement of the law against "unseasonable meetings of young people in the evening after the Sabbath days and other times." The young people were the occasion of no little concern and trial.

Mr. Buckingham preached the Election Sermon, May 9, 1728. It was entitled "Moses and Aaron," and the subject was "God's favour to his Chosen People in leading them by the ministry of civil and ecclesiastical Rulers." It was a favorite topic with the ministers, and the language should be noted, "*civil and ecclesiastical Rulers!*" That bears the impress of the Saybrook Synod. It was universally understood in those days, says Dr. Bacon, pithily, "that Moses and Aaron were to embrace each other in the mount; that Christian magistrates were to care for the peace and purity of the churches."

But a perusal of the sermon convinces one that Mr. Buckingham was a man of moderate views, of quiet thoughtfulness, and of a graceful and flowing style of discourse. In one passage which comes near to eloquence, he traces the analogy between God's conduct of the Israelites of old, and his providence in leading hither the Puritan fathers.

On the 29th of October, 1727, New England had been visited by a great earthquake. It is referred to in Dr. Trum-

¹ Dr. Trumbull refers in this connection to the "Records of the South Church in Hartford," Hist. vol. 2: 18, 19. The records have vanished.

bull's History, as the time "when the Almighty arose and shook the earth through this continent." Many were alarmed, "and there was a greater resort to ministers and the House of God," and great numbers were added to the Church. Mr. Buckingham failed not to "improve" this event, and other kindred phenomena, in his sermon. He spoke of "universal illumination of the heavens, by repeated and almost continual flashes of lightning, with dreadful peals of thunder attending," of "scorching heat and drought of summer, pinching cold and length of winter," and of "strong winds and tempests," and finally, of "the groaning and trembling of the earth under our feet." And all this litany-measure of external visitations loudly called for repentance.

But one passage deserves to be quoted :

" And have you not seen some entering into the folds, not sparing the flock? who came in privily to spy out their liberty and to bring them into bondage? And have you not heard some who have risen up among you, speaking perverse things, blaspheming the constitution and order of your churches, denying the validity of your ordinations, and condemning your ministerial acts as so many usurpations? who unchurch the best and greatest part of Christians, and leave you with the best part of your flocks to uncovenanted mercies merely for the sake of non-agreement with them in a few unscriptural rites and notions? . . . Let then the misguided Heat and Bigotry that compass sea and land to make proselytes to new, narrow, and church-dividing principles, prevail with you to take heed to yourselves and to your flocks. . . . Especially, considering the spirit of Giddiness that is abroad, . . . and the readiness of some to put their necks under a yoke which their fathers could not bear."

This has the ring of a real agitation. The allusions are unmistakable. For many years there had been Church of England people in Stratford. In 1723, an Episcopalian Church was founded there, the result of missionary labors. In 1713, the trustees of the Collegiate School had appointed Rev. Timothy Cutler as resident rector. He was a man of excellent learning and character. But, at the commencement in 1722, it was discovered that the rector and Mr. Brown, a tutor, had embraced Episcopacy, and that they,

with two neighboring ministers, Samuel Johnson of West Haven and James Wetmore of North Haven, were contemplating a voyage to England to obtain Episcopal ordination. The rector and tutor were soon excused from further services in the college, and the trustees passed a vote requiring all future rectors or tutors to publicly assent to the Saybrook Creed, and give satisfaction of their soundness of faith "in opposition to Arminian and prelatical corruptions," etc. The new converts to Episcopacy proceeded to England and received holy orders, and the Rev. Samuel Johnson, having returned to this country, was stationed for service in Stratford, about four years before Mr. Buckingham's Election Sermon. It is said that several other ministers of considerable character, were seriously meditating a declaration for Episcopacy, and were hopeful of carrying their congregations with them. And the passage quoted from Mr. Buckingham's discourse seems to confirm this report.¹

In 1727 an effort was made to reunite the two Hartford churches. The First Church was about to build a new house of worship, and the small and uncouth sanctuary of the Second Church needed to be replaced by some better building. At a meeting of the First Society in January, 1727, to consider of building a new meeting-house, it was voted:

"As it would be more for the honor, comfort, union, and ease of the town, and for the more easy and honorable support of the ministry amongst us, that one meeting-house may be built for the meeting of all the people that belong to the two societies, that his Honor the Governor, Capt. Hezekiah Wyllis, Capt. John Sheldon, and Dea. Thomas Richards be a committee from this society to propose the premises to our friends of the new church, and endeavor that a meeting of said society may be gained to see if they are of our mind, and whether they will join with us to build a house for the public worship of God, and unite into one society."²

The "new church" were not willing, and after a protracted controversy between "those of the North side" and

¹ Trumbull's Hist., 2: 33.

² C. J. Hoadly in *Hartford Courant*, Jan. 18, 1868.

“those of the “South side,” within the First Society, as to where their new sanctuary should be located, it was finally decided to build “on the southeast corner of the burying lot,” and there, in 1737, the “brick meeting-house” was erected, where the present house of worship stands.

The bell which hung in the turret of the old meeting-house,—the “Town Bell,” as it is described,—and which was used, as has been stated, for both religious and secular purposes, was broken in 1725. The First Society appointed Mr. John Edwards, at the charge of the society, to purchase some suitable red bunting for a flag to be set up on the State House, to direct for meeting upon public worship. A joint committee consisting of members of both the societies was appointed to consider what should be done with the bell, whether to send it home to England, or to have it new cast in New England. It was sent to England, and a rate of £100 levied to pay expenses. When the new meeting-house of the First Society was erected in 1737, the Second Society was asked to share the expense of building the steeple in which to hang the common bell.

The Second Church must have been more or less agitated by the warm discussions concerning the improvement of church music, that prevailed throughout New England from about the year 1724, and in which the minister of the First Church is known to have taken a lively interest.

The Puritan settlers in this country brought their Psalm-books with them, for, next to the Bible, the Psalm-book was most precious. Ainsworth's version was used, and also Sternhold and Hopkins's, both of which had tunes, the former having forty-four tunes. The Bay Psalm-book, 1640, contained no tunes until the edition of 1698 was issued. The cultivation of music was almost totally neglected, and it gradually came to pass that in most of the churches the Psalm was “lined out” and sung to one of a few tunes that were traditionally preserved. These tunes, as has been noted in a previous chapter, became so varied

by different local use, that no two churches sang them alike.

Few congregations could sing more than the five tunes, known by the names of York, Hackney, Windsor, St. Mary's, and Martyrs. Many clergymen strove, but vainly, for improvement. In the latter part of the seventeenth century great difficulty was experienced in getting the Psalm sung at all, for total lack of skill. There was great "indecency" in that part of worship. Many congregations were compelled to omit singing altogether. This dull and doleful state of things continued, with little improvement here and there, well into the eighteenth century, notwithstanding the Bay Psalm-book of 1698, which introduced several of Playford's two-part psalm tunes. Rev. John Tufts of Newbury issued a collection of some thirty three-part tunes taken from Playford's "Book of Psalms," but substituted letters for notes, and Thomas Walter published in 1721 a new singing-book, the tunes of which were also copied from Playford, with an introduction in which the new way of singing by note was earnestly advocated. These innovations were stoutly resisted and reprobated by the churches, although, to their credit, the ministers generally advocated and urged them. The contentions which arose out of this endeavor to improve music in worship were painful and amusing.¹ But the improvement went on. Ministers labored for it, singing-schools were organized, new books were published, and gradually "singing by rule," in the use of selected tunes, gained ground and became established. Rev. Mr. Woodbridge, of Hartford First Church, diligently endeavored to promote this reformation, but it was not until after his death that his church, about the year 1734, admitted the new way of singing. Mr. Buckingham was probably exercised in a similar manner in the Second Church, but with what success does not appear.

Rev. Mr. Buckingham rested from his labors in the year

¹ See Ritter's "Music in America," for a sketch of the matter.

1731, having been pastor of this church for thirty-seven years. He began his ministry here during the reign of William and Mary, continued it through the successive reigns of Queen Anne and George I, and ended it in the fifth year of the reign of George II. Quotations from the *London Gazette*, in his diary of 1710, concerning affairs in Eastern Europe, show that the dwellers on the Connecticut river were neither ignorant nor unmindful of events abroad. The policy of statesmen like St. John and Walpole, and the brilliant campaigns and victories of Marlborough were doubtless discussed in Hartford. Were the wits of Queen Anne's reign also discussed? Were Prior, Pope, Addison, Steele, Defoe, and Swift known here except by name? There is little to show that their writings were read by the colonists. That epoch was a sterile one, as respects literature in New England.

Mr. Buckingham had his "Milton on Comus," in 1711, and a few educated men like him may have had other books of that sort; but, in general, very little was thought of the advancement of literature and improvement in arts and sciences in the colonies. But there was progress during that period,—progress of colonization by the rapid increase of the descendants of the original settlers, progress of industry notwithstanding the repressive policy of the home government, progress of education and civilization. Everywhere new towns were springing up, and new schools and churches were planted. The newspaper made its appearance in Boston in 1704,—most notable appearance, too! That small, insignificant *Boston News Letter* was as the stripling David to the Philistine Goliath of priestcraft. Another paper appeared in Boston in 1719, and soon others elsewhere. And, in 1721, a boy of fifteen was at work on his brother's paper, the *New England Courant*, after a free fashion that made Mr. Increase Mather indignant! The boy's name was Benjamin Franklin, playing with the theological lightning there in Boston! Significant enough, that advent of Benjamin Franklin.

There was progress here in Hartford County during those years, though the burden of wars had been heavy. The creation of a Superior Court in 1711, with one judge and four associate judges, and the appearance of prosecuting attorneys, and of such lawyers as Richard Edwards (grandfather of Jonathan), John Wadsworth, Thomas Wells, and Roger Wolcott, show a more enlightened and efficient administration of law.

Dr. Jonathan Bull, who began the practice of medicine in this town in 1722, had eminent standing in a profession which was then beginning to acquire distinction. In 1698, the forward step was taken by which the General Court was divided into two distinct houses, each having its own presiding officer. Henceforth it became known as the General Assembly, and confined its action more closely within the proper limits of legislation.

In 1719 a State House was erected. The General Assembly had previously held its sessions in "the court chamber in the first meeting-house in Hartford." There was building of bridges and some road-making. There was marked improvement here and there in the style of private dwellings. The dress of the people was changed for the better in style and quality. Better furniture was to be found in houses, and more conveniences for the housekeeper. In 1715 the western post left Boston for Connecticut and New York once every fortnight in winter. Regular communication between Hartford and New Haven was attempted in 1717, Capt. Munson having the exclusive privilege of transporting goods and passengers for a term of seven years. He was announced to start from New Haven on the first Monday of each month, except December, January, February, and March.¹

But, at best, the town then was small and in rude condition. In 1756, the entire population of Hartford, including those living on the east side of the Great River, was only

¹ Mem. Hist. Hartford County, vol. 1: 303.

about 3,000, and five years later the population was estimated at about 4,000, of which number 1,588 lived in what is now East Hartford. There were probably not 1,500 people in the village at the time of Mr. Buckingham's death.

The private journal of Madame Knight, on her journey from Boston to New York in 1704, gives one glimpses into the condition of things at that time. Her route was by Dedham, "Billings," and Providence Ferry to the Narragansett country; thence to Kingston, Stonington, New London, Saybrook, Killingworth, and New Haven. From New Haven she went by way of Stratford Ferry, Fairfield, Norwalk, Rye, and New Rochelle, to New York. Returning, her route to New Haven included Stamford and Milford. There is no mention of any kind of wagon or cart. The journey was made on horseback. Guides were required from post to post. The ways were extremely rough, and often wound through dense thickets. Along these ways, at considerable intervals, were rude huts in which one might find wretched lodgings and worse fare, and now and then an ordinary, with poor accommodations. The people in these places, and in the outlying settlements, were poverty-stricken and boorish. The numerous intervening rivers were forded, ferried, or crossed in canoes. At Stamford there was a rickety bridge, and Madame reached Norwalk by creeping over the timbers of a broken bridge.

Frequently she was in considerable peril of swollen streams and rivers. In places like Stonington, Killingworth, Fairfield, and New Rochelle, comfortable and clean entertainment was found. In New London, as the guest of Rev. Mr. Saltonstall, and in New Haven with friends there, she enjoyed a genuine hospitality. She tarried for several weeks in New Haven, and observed the manners and customs of the people there. Lecture days and training days were occasions of diversion. The victors at target-shooting were decorated with long red ribands in their hatbands, and led away in triumph. "The chief Red Letter

Day is St. Election"! The common people were too familiar with their slaves, sitting at meat with them. The Indians were more "salvage" than she had elsewhere seen. They had an easy way of divorce, by simply saying to their spouses "stand away," and the journal records, "these *stand aways* are too much in vogue among the English in this indulgent colony." A curious wedding custom is reported: "Just before joining hands, the Bridegroom quits the place and is pursued by the Bridesmen, who drag him back to duty, which is the reverse of a former practice among us, to steal the bride." A very intricate way of petty trade is described, which doubtless obtained elsewhere. Customers purchased goods for *pay*, or for *pay as money*, or for *money*, or for *trust*.

Pay was grain, pork, beef, etc., at prices fixed for the year by the General Court.

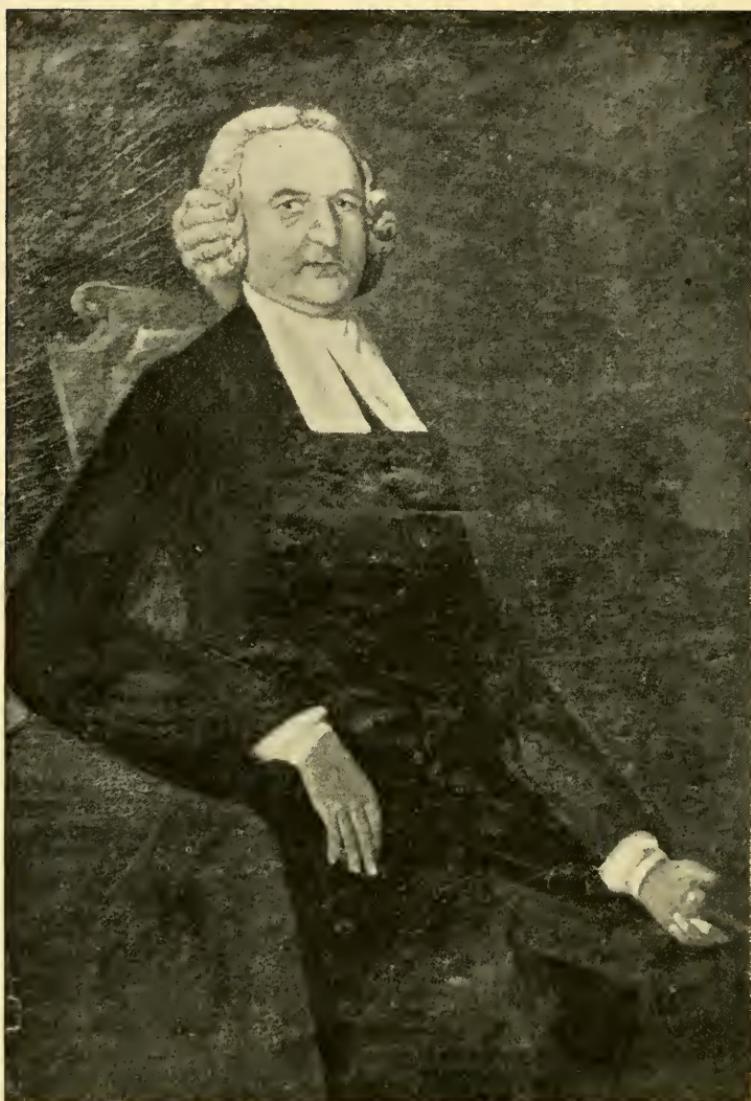
Pay as Money was produce as aforesaid, one-third cheaper than the legal rate.

Money was silver coin and also wampum.

An article worth sixpence in *money*, was worth eightpence in *pay as money*, and twelvepence in *pay*. *Trust*, was as the parties may agree.

The people in New Haven, as elsewhere throughout the colony, were very plain in dress, and, though naturally witty enough, comparatively uncultivated in manners. This journal describes a country of wilderness aspect, without roads or bridges, dotted here and there with the cabins of poor, hardy, and industrious settlers, and marked, at long intervals, with small, isolated, and thrifty hamlets. In these villages, especially in the older ones, were a few people of quality and some wealth,—the aristocracy,—who possessed good houses and were characterized by no little culture. But the people generally were poor and frontier-like in their accommodations and habits. The whole country lying inland and remote from either Boston and New York, was a sparsely settled wilderness, whose villages and villagers wore an aspect in general of nearly primeval rawness and rusticity. In

many cases the descendants of the first settlers, in the second and third generations, were degenerate in respect of education, morals, manners, and modes of living. But this degeneracy was incidental and temporary. It was rather the superficial aspect of a people who, as they rapidly increased, were spreading themselves out on every hand, over new territory with scanty means for its subjugation and settlement. The sturdy Puritan stuff was in them yet, and the fruits of their hardihood were, in due time, to appear. Sad and simple toilers they were, who went forth into the wilderness, sowing precious seed with tears, whose children and children's children came again with songs, bringing their sheaves with them.



Elnathan Whitman

CHAPTER V

THE MINISTRY OF REV. ELNATHIAN WHITMAN, 1733—1737

REV. ELNATHIAN WHITMAN, the third pastor of the Second Church in Hartford, was the grandson of Rev. Zechariah Whitman of Hull, Mass., and the eldest child of Rev. Samuel Whitman of Farmington, Conn., and Sarah, daughter of Rev. Solomon Stoddard of Northampton. He was first cousin of Rev. Jonathan Edwards, whose mother was also a daughter of Mr. Stoddard. Samuel Whitman was one of the most eminent and influential ministers in Connecticut. He graduated from Harvard in 1696, and was settled in Farmington in 1706, where he lived and labored for nearly forty years. He was a trustee of Yale College from 1724 to 1746. His son, Elnathan, was born in Farmington, Jan. 12, 1708-9, and graduated at Yale College in 1726, where he served as tutor for four years, from September, 1728.

As the two late pastors of the Hartford churches died at about the same time, so their successors were almost simultaneously settled. Rev. Daniel Wadsworth was installed in the First Church, Sept. 28, 1732, at the age of twenty-eight, and Rev. Elnathan Whitman in the Second Church, November 29th of the same year, at the age of twenty-three. Both were born and bred in Farmington, and they were classmates in Yale College.

Mr. Whitman's ordination sermon was preached by Rev. Jonathan Marsh of Windsor. His father had, a month previous, preached at the ordination of Mr. Wadsworth. Mr. Whitman was a Trustee of Yale College from 1748 until his resignation in 1774, when the corporation entered upon its records the following minute :

"The Rev. Mr. Whitman having repeated his earnest request to resign his place at this Board, on account of his advanced age and difficulty of hearing, we do with reluctance accept his resignation, and return him our hearty thanks for his many good services done to this college for a number of years."

Mr. Whitman married, somewhat late in life, Abigail, daughter of Colonel Nathaniel Stanley, Jr., a woman of remarkable strength of mind and character. She was directly descended from Thomas Stanley, an original proprietor of Hartford. Her grandfather, Nathaniel Stanley, a man of wealth and distinction, was constable, ensign, deputy, judge of the County and Probate Courts, and one of the Committee of War for Hartford County. Her father was Treasurer of the Colony from 1749 to 1755, and a man of wealth and influence. Of her brother, William, who left a large property to this church of his fathers, there will be occasion to speak hereafter. Her grandmother, Anna Whiting, was the daughter of Rev. John Whiting, first pastor of this church. Four children were born to Mr. and Mrs. Whitman, one of whom, William, was a physician. The eldest was Elizabeth, a brilliant, beautiful, and unfortunate woman, the romance and tragedy of whose career, subsequent to her father's death, excited deep interest, and formed the subject of a book which was once widely read.¹

A copy of this rare volume is in the Hartford Institute.

Mr. Whitman began his ministry here under happy auspices, but in a troublous time. For a few years the colony was undisturbed by external foes, but between the year 1740 and the Peace of Aix-la-Chapelle, in 1748, it was involved in successive struggles, and the Committee of War, at Hartford, were busily engaged. Soldiers were recruited for the disastrous expedition of 1740 against Cartagena and Havana, from which not more than a hundred out of the one thousand New England soldiers returned home again.

¹ "The Coquette, or the Life and Letters of Elizabeth Wharton, a novel founded on fact, by a Lady of Massachusetts, with a Historical Preface, etc., etc." Philadelphia. T. B. Peterson & Bros.



MRS. ABIGAIL WHITMAN

There were five hundred Connecticut men in the expedition of 1745, which captured the stronghold of Louisburg, and three hundred more were afterward despatched thither to aid in its occupation. A year later one thousand men were furnished by the Colony for a campaign against Canada.

Meanwhile the churches of the Colony were alike greatly blessed and sadly disturbed by unwonted religious awakenings and commotions which must be briefly described.

The state of religion was lamentably low throughout the Colony. The practice of the half-way covenant had proved detrimental to churches and ministers alike. In some quarters the Lord's Supper was treated as a converting ordinance, and people were urged to become church-members on merely formal professions not implying Christian experience or "any of the things in which godliness consists." The preaching and administrations of many ministers partook largely of the prevalent formality and monotony. The Saybrook system, though supported by civil authority, had not secured universal order. The number of those who disliked and disregarded its restrictions of ancient Congregational liberties had increased. There had been serious and protracted contentions at Guilford, Milford, and in other towns.

But shortly after Mr. Whitman's ordination, the "Great Awakening" of 1735 occurred. Jonathan Edwards proclaimed the message of salvation in trumpet tones whose echoes were heard far and wide, and all the dry bones of this valley commenced to stir with mysterious energy. This great religious revival spread rapidly over Connecticut, and beyond, refreshing many communities with spiritual blessings, but giving rise, also, to sad excesses, disorders, and divisions, whose baneful consequences were felt for half a century. An account of this remarkable outpouring of God's Spirit was written by that man of grace and genius,

Jonathan Edwards, in 1736, while as yet the rejoicing songs of a redeemed multitude were sounding in his ears, and his great mind and heart were full of a music like theirs. Little was then heard of "owning the covenant." Preaching took on unwonted power. Ministers labored with unflagging zeal, going from place to place, and everywhere found serious and glad welcome from the people. The work of grace was "wonderful" in many towns of this Colony. Mr. Whitman was one of those who then favored it. But many of the ministers in Connecticut stoutly opposed it. The style of preaching, the methods and manifestations were condemned by them, as innovations. The catholic tendency of the movement was regarded with suspicion and aversion. In 1740 George Whitefield came hither and preached in his remarkable way in all the chief towns along the inland route from Boston to New York, awakening everywhere the utmost enthusiasm.

Mrs. Edwards's estimation of Whitefield's preaching appears in the following extract from a letter to her brother, under date of October 24, 1740 :

"He makes less of the doctrines than our American preachers generally do, and aims more at affecting the heart. He is a born orator. You have already heard of his deep-toned, yet clear and melodious voice. It is perfect music. It is wonderful to see what a spell he casts over an audience by proclaiming the simplest truths of the Bible. I have seen upwards of a thousand people hang on his words with breathless silence, broken only by an occasional half-suppressed sob. He impresses the ignorant, and not less the half-educated and the refined."

And still the opposition to this work, which the General Association of Connecticut of 1741 described as "an extraordinary revival of religion in this land," grew stouter than ever. Just when there should have been unity and concord, there was deplorable division and strife. The reasons for this state of things are traceable partly to the blind conservatism of the "Old Light" men who could see nothing good in measures and manifestations before unseen, and partly to certain extravagances and fanaticisms which were the

unfortunate but quite natural incidents of a religious awakening so wide-spread and exciting. Whitefield was a man of God, and his work and memory merit great praise, but his zeal outran his discretion. He was a creature of impulse and emotion, and one of that class of personally irresistible orators, the power of whose eloquence consists in the manner rather than in the matter of discourse, in the command of direct language, in the possession of remarkable elocutionary and dramatic skill, and in a homely pathos and passionate fervor. But he lacked self-control, could not patiently endure opposition or provocation, and was easily betrayed into the expression of sharp, censorious, and unjust criticisms of others. That he had great provocation here in Connecticut is unfortunately true, but much mischief was wrought by his apparent inability to resist such provocations. At the same time, some of the revivalists, particularly the Rev. James Davenport, fell into frightful fanaticisms, which tended powerfully to strengthen the opposition to the work, and to bring it into discredit.

But Jonathan Edwards, although clearly perceiving and deeply deplored the disorders and extravagances by which the work was attended, wrote a calm and masterly vindication of the "Revival of Religion in New England," and pointed out "the error of those who have had ill thoughts" of it, "so far as the ground of such an error has been in the *understanding*, and not in the *disposition*," namely,— "in not justly separating and distinguishing the good from the bad." Up to the time when Whitefield's first tour in New England was completed, Mr. Whitman seems to have been one of the many ministers who cordially approved and assisted the work of revival. But afterwards, owing to the excesses and disturbances that ensued, he seems to have joined with those who regarded Whitefield with disfavor, and labored to counteract the disturbing operations of the new enthusiasts. But opposition only served to make the itinerant fanatics more violent and disorderly in their

manifestations. Some of Mr. Whitman's congregation withdrew from his administrations on account of his more moderate course. As movements began to be made, here and there, for new churches, by those who favored the new measures, the machinery of the Saybrook System, largely in the hands of the "Old Lights," was brought to bear for their restriction.¹

Then the General Assembly interposed, and, under Governor Law's administration, passed several acts of legislation, of the most arbitrary and exasperating nature, for the suppression of "enthusiasm."

The Act of Toleration² was summarily repealed in 1743, so that no sober dissenters could organize themselves in

¹ The chief battle-ground, at this time, was that covered by the New Haven East Association, where the revival and its sympathizers met with stern opposition. Rev. Philemon Robbins of Branford was excluded from the consociation for preaching to a Baptist congregation in Wallingford. Mr. Timothy Allen was dismissed from West Haven for his activity in the revival of 1740, and it was triumphantly said by his judges that they had blown out one "new light," and would blow them all out. Three other clergymen were suspended for assisting in the ordination of Mr. Lee, at Salisbury, who, with his church, chose not to accept the Saybrook Platform. The North Church in New Haven (now the United Church) was organized in 1742, by those who withdrew from the First Church on account of the opposition therein to the revival. They could not gain permission to form a society or to hold public worship, and for eighteen years they were taxed to support the old church which they had left, although they were supporting worship of their own. For attempting to preach in this new church, Rev. Samuel Finley, afterward President of Princeton College, was arrested and sent out of the Colony as a vagrant. He suffered similar outrage for preaching to a "separate" congregation in Milford. For other and flagrant cases of similar persecution in following years, see the second volume of Trumbull's History, and also the story of the Separate Churches in the admirable History of Windham County.

² The following statement will assist one in understanding the case:—When the Saybrook Platform was established by law, in 1708, it contained an explicit proviso, called the Act of Toleration, that societies or churches, soberly differing or dissenting from the established order, should not be hindered or prevented "from exercising worship or discipline in their own way, according to their consciences." They might obtain permission to set up their own worship, though they were still taxed to support the standing order. In 1727, the Episcopalians, and in 1729, the Quakers and Baptists were exempted from taxation by the established societies, provided they taxed themselves to support their own societies. But dissenting Congregationalists were not allowed such liberty or exemption. In 1730, a case was carried to the General Assembly, which decided that persons professing themselves of the Congregational or Presbyterian persuasion could not have any benefit of the Toleration Act.

societies, much less be exempt from taxation to support the societies from which they had withdrawn, without special permission from the Legislature, which permission Congregationalists and Presbyterians could not, for a long while, obtain. The Separate Societies were in every possible way hindered and harried. Their godly ministers were subjected to extreme indignities, both ecclesiastical and civil. Baptisms performed by such ministers as Solomon Paine and Thomas Marsh were pronounced "invalid". In 1742 a law was passed prohibiting any ordained or licensed preacher from preaching or exhorting in any parish but his own, except by the consent of the pastor and a majority of the parish. The penalty of an offense under this act was arrest and dismission from the Colony as a vagrant, if the offender was a stranger or foreigner. If the offender belonged to the Colony, he was to be deprived of his salary, etc. Any *unlicensed* person who should presume to exhort in any parish without the permission of the minister and a majority of said parish was liable to be bound to keep the peace, in the penal sum of one hundred pounds.

While things were in this state, Mr. Whitefield revisited New England, in 1745. The General Association of Connecticut, in that year, eight members being present, passed the following remarkable resolution :

"Whereas there has been of late years many errors in doctrine and disorders in practice prevailing in the churches of this land, which seem to have a threatening aspect upon the churches, and whereas Mr. George Whitefield has been the promoter or at least the faulty occasion of many of these errors and disorders, this association think it needful for them to declare, that if the said Mr. Whitefield should make his progress through this government, it would by no means be advisable for any of our ministers to admit him into their pulpits, or for any of our people to attend upon his preaching and administrations."

Several local associations took similar action. Rev. Mr. Whitman was Scribe of the General Association that year,

and doubtless voted for the resolution. This resolution must be regarded as the serious blunder of well-meaning but misguided men. It was unkind in its exaggeration of Mr. Whitefield's indiscretions, and unwise in its counsel to ministers and churches. It was high time, indeed, that errors and disorders should be checked. There were dangerous excitements, physical manifestations, trances, swoonings, visions, and extravagances of speech and action. The great outpouring had created a flood which the ordinary and narrowed channels of grace would not and could not contain, and which amounted to an inundation. There were "uncharitable denunciations of ministers," by no means confined to or beginning with the revivalists. The charge of "deadness of professors" was no more grievous than that of the "giddiness" of revivalists. The accusation of "frigid formality" was no more uncharitable than that of "emotional enthusiasm," and after all, as Edwards and other wise men pointed out, what was the chaff to the wheat? What were the surface froth and seething and drift-stuff to the great stream of tendency beneath? The "faulty occasion" of the errors and disorders that prevailed may be found lying back of Whitefield and the revivalists. If the "old lights" in Connecticut had, at first, welcomed instead of opposing the great awakening which roused the churches from their empty covenant-ownings and drowsy and dreadful formalities, long before Whitefield came among them; if they had owned and made a place for emotion and enthusiasm and lay-preaching in religion; if their *disposition*, as well as *understanding*, had not been in obstinate error as to the whole spiritual movement, the gracious work might have been guided and controlled in more orderly ways. If, when Whitefield first came through this colony, stirring the popular heart and conscience by his fervid eloquence, they had been content to overlook some things in so eminent an apostle, and had stood together with Wheelock, Parsons, Whitman, Pomroy, Griswold, Bellamy, and others in furthering and guiding the work to which he

gave such tremendous impulse, fanaticism would have had slight footing, enthusiasm would not have mounted to giddiness, errors and disorders might have been few and evanescent, and the "glorious work of God" would have been far more extensive and beneficent than it was.

From 1745 onwards, disorders spread. The separate churches sprang up and took eccentric ways under persecutions of church and court; "Old Lights" and "New Lights" strove to extinguish each other, until a considerable darkness prevailed, and something akin to disgust fell upon multitudes weary of unseemly strife; and the period of revival was succeeded by a period of dismal declension, as new wars began, opening the way to Revolution and Independence.

What fruits of the revival were gathered into this church is unknown, for its records of that time have not been preserved. But if we may judge from those gathered into the First Church, they were not plentiful.

It was in this period that Rev. Mr. Whitman preached the Election Sermon, at Hartford, May 4, 1745. His text was from the 23d chapter of 2d Samuel, at the fourth verse.

His subject was, "The Character and Qualifications of Good Rulers, and the Happiness of Their Administrations."¹ It is a well-composed, sober, and excellent sermon, but it shows the prevalent disposition to rely upon the civil authority for aid in administering church discipline. "Civil rulers in a Christian commonwealth are, by God's appointment, to be nursing-fathers to the church." The following passage is significant :

"It is well known that our churches have of late been sadly broken and divided; a spirit of error, disorder, and enthusiasm has gone forth in the land. Many of the faithful ministers of Christ have been loaded with reproaches, . . . separations have been made in many places, and there are those that are endeavoring all they can to pull down the standing ministry, . . . a strange spirit of giddiness seems to pos-

¹ A printed copy of this sermon has recently come into the writer's possession.

sess the minds of multitudes, disposing them to fall in with almost any body that has either ignorance or confidence enough to pretend that they are immediately led by the Spirit."

Two other sermons by Mr. Whitman are extant, one preached at the funeral of John Ledyard, in which "the death of good men is compared to a sweet, refreshing sleep," and the other preached at the funeral of Rev. Mr. Dorr, pastor of the First church.¹

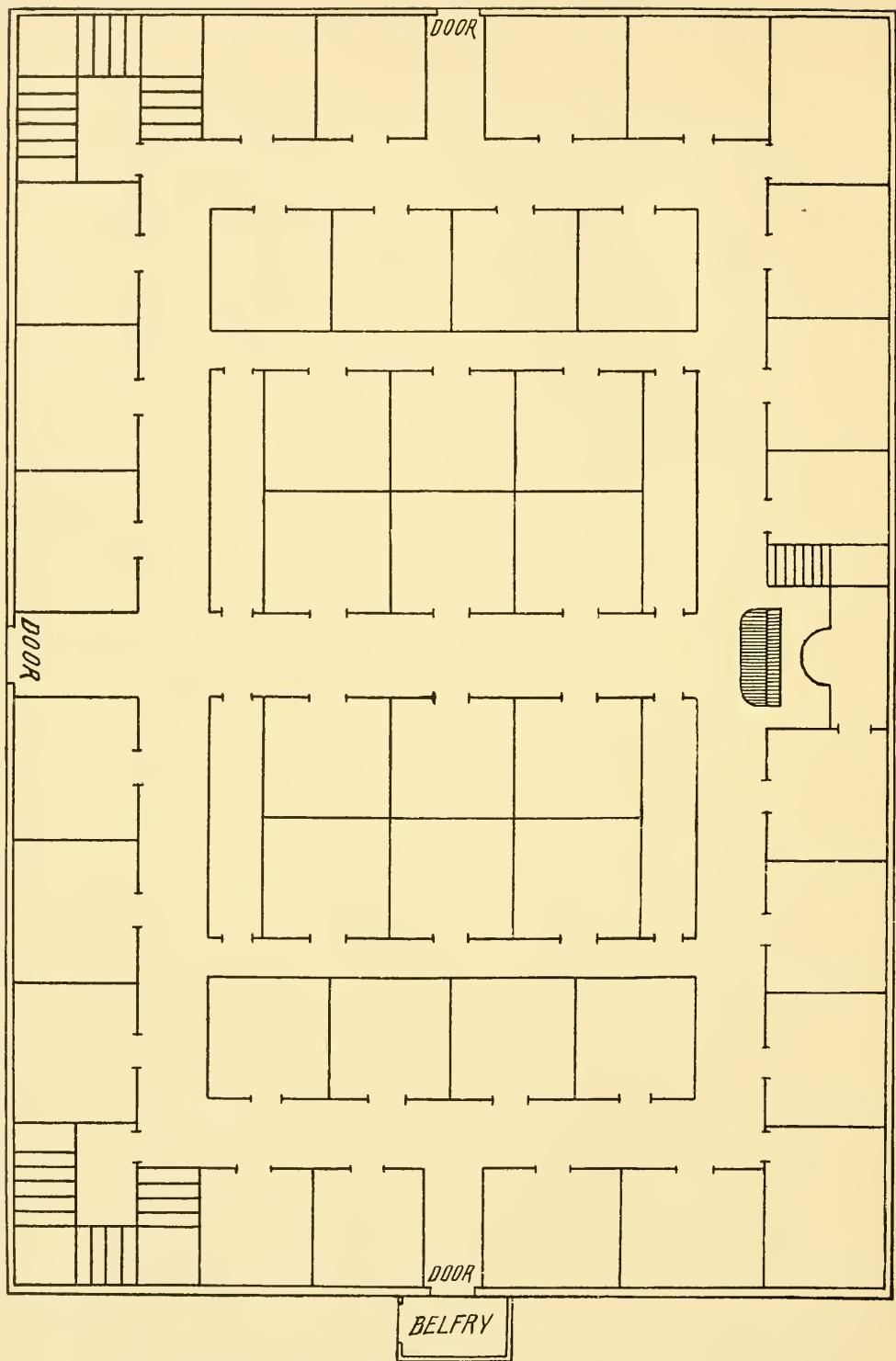
During Mr. Whitman's ministry two new meeting-houses were erected in Hartford. In 1737 the First church and Society began to build their brick meeting-house, which was dedicated in 1739. In January, 1749, the Second Society applied to the County Court for a site for their proposed new meeting-house. The place first chosen was not acceptable, and, after considerable endeavor, the General Assembly of 1752 appointed a committee to select a suitable location. This committee reported, fixing the site "in the highway, a little north of the house of Mr. Joseph Buckingham," and there, in the highway now called Buckingham Street, the meeting-house was erected.

The records of the Society for that time have perished, and until recently it has been impossible to determine just when the house was begun, completed, and occupied. The "Memorandum Book" of Thomas Seymour, "A. D. 1747," containing a variety of entries from 1745 to 1774, has recently come into the writer's possession, and the following entry is to the point :

"Be it remembered.—The new meeting-house built in the South (Congregational) Society, in the town of Hartford, was begun in the fore part of the year of our Lord, 1752, was three years in building, and finished about the latter end of the year 1754.

And the Rev. and Pious George Whitefield (providentially here) preached the first sermon that was ever preached in it, and this was on Monday, the 2nd day of December, Anno Dom., 1754—a good omen for a new meeting-house."

¹ Quotations from this latter sermon are made by Dr. Walker in his History of the First Church, page 330, and the "curiously archaic and mechanic style" of Mr. Whitman as "compared with the utterances of Mr. Dorr" is noticed.



GROUND PLAN OF THE SECOND MEETING-HOUSE

Another entry in the same handwriting is as follows :

"The first Sabbath in January, 1755, was the first time we left the old meeting-house and began to meet in the new one in a constant way."

Whitefield's fifth voyage to this country was made in 1754, and, as the foregoing memorandum shows, he visited Hartford at that time, and doubtless good Mr. Whitman was glad enough to have him preach in the new meeting-house.

This meeting-house is distinctly remembered by several persons now residing in Hartford, some of whom attended worship there as boys and girls. It was a wooden structure, and, like that of the First Church, stood sidewise to Main Street, with an entrance on the east side and also at either end. There was a porch under the steeple at the north end. On the west side stood a structure for housing a rude apparatus for use in case of fires. Within were galleries, square pews, and a pulpit on the west side overhung by a sounding-board.¹

Recently discovered documents shed some light on the meeting-house affairs, and show who were the leading men in the Society. In 1752 Mr. William Hooker was collector, and in the year following Jonathan Wells and William Stanley were collectors. Jonathan Seymour, Thomas Seymour and Daniel Bull (Deacon) were on the Building Committee. The following bill of a Hartford lawyer explains itself :

¹The following document has recently come to light :

We the subscribers promiss to pay unto Col. Nath'l Stanley the several sums respectively to our names annexed for the use of the South Society, in Hartford, and to be improved for the building a steeple to the new meeting-house, now about to be built for Divine Worship in s^d Society, provided said Society shall agree to build s^d steeple. Witness our hands August 18, 1752.

Thomas Seymore,	£ 50	Ebenezer Webster,	30
Jonathan Seymore,	50	Jeams Steel,	20
Joseph Hosmer,	30	Thos. Noble,	15
Dan'l Bull,	40	Jared Seymour,	10
Wm Hooker,	40	Zebulon Mygatt,	10
Daniel Steele,	30	Jona. Wells,	15
Elijah Clapp,	35	Jos. Sheldon,	30
Jos. Church,	20	Nath'l Hooker,	40

Hartford South Society to J. Buckingham Debts	
April Court Ad 1752 paid to Capt Woolcot Jr Cash	
For Drawing a mornorial and pleading Case £ 5. 0. 0	
To y ^e Clerk £ 5. 0. 0	10 12 0
at the General Assembly in May 1752.	
To Drawing A mornorial to the Assembly	1 0 0
To Soverstall £ 5. 0. 0	0 12 0
To Drawing Sundry Copy ^s and my own Time and Expenses in April and May.	6 0 0
Novm 6 ^r y ^e 28 th 1752 To Cato ^r work Item 29 Item 30	6 0 0
Item Downbr ^r y ^e 1 ^r Item 2. att 25 pr day	£ 19 4 0

Deducted of a Day
off Cato^r work

J. Buckingham ^{18:4:6}
allow^d 18:4:6

FAC-SIMILE OF JOSEPH BUCKINGHAM'S BILL.

It appears from sundry bills that a workman's wages were often higher than "Cato's" in the foregoing account. Isaac Seymour charged for "seven and a half days work at raising the meeting" at the rate of thirty-four shillings a day.

In his account is a charge of twenty-three pounds for "eleven and a half gallons of rum for framing." At two pounds a gallon, rum seems expensive stuff "for framing."¹

¹ The original account book of a rustic named Jehoshaphat Trescot, who lived near Boston from 1707 to 1725, is in the writer's possession. He frequently visited Boston, taking there cider, fowls, butter, walnuts, and other stuff to sell, and carrying home things purchased in the city, now a chisel, and now a catechism. The entries show that Jehosaphat often bought rum. The price varied. One day he paid fourteen cents a quart and had "a fit on horseback going home." Another day he paid eighteen pence a quart, and "did see a lion in the town." But the average price was at the rate of five shillings a gallon, or one-eighth as much as was charged in Hartford in 1753.

It is simply necessary to remember the large amount of greatly depreciated paper currency in the Colony, at that time. From a memorial presented to the General Assembly, in 1751, by numerous merchants and traders, it appears that this paper currency was not worth one-eighth of its face value. Two years later, as the papers in my possession, relative to the meeting-house, indicate, the currency was still more depreciated.

Mr. Jonathan Wells's account, endorsed, "settled and done," shows "the sum-total of his meeting-house rate" to have been £832:5:10. The individual rates vary from seventy-one pounds to fifteen shillings. Among the larger rates were those of Mr. Daniel Bull, Ensign John Cole, Jonathan Bigelow, Daniel Hinsdale, Jacob White, Ebenezer Benton, Ebenezer Webster, Daniel Steele, Joseph Buckingham, Jonathan Seymour, Thomas Seymour, Zechariah Seymour, and Isaac Tucker. Mr. John Ledyard seems to have been connected with the Society. In 1756 the Society voted to raise by taxation the sum of two hundred pounds towards defraying expenses incurred in finishing the meeting-house, and a rate-bill amounting to one hundred and nineteen pounds was put into the hands of Ebenezer Benton, Jr., at that time the collector. He collected and paid over twenty-seven pounds, and then, owing to unexpected and great difficulties, was ordered "to cease further collections for the present". Four years later he was ordered to resume the collection, but was soon disabled by illness from doing anything. The Committee took legal measures to collect from him the residue of the rate, and his father paid it, with the assurance that he should use the rate-bill to reimburse himself. The Society appointed a new collector and called in the rates, much to the injury of Mr. Benton, as he claimed, for he carried the matter to the General Assembly, where judgment was found in his favor, and the Society was obliged to pay him forty pounds and costs—in all sixty pounds. How or when the debt of the Society was finally paid does not appear.

In 1753 a general contribution was ordered and taken in all the churches of the Colony, to raise funds for the support of an orthodox professor of divinity in Yale College.

In 1757 the need of money by the government was so urgent that collections in its behalf were ordered in all the churches, and liberal contributions were earnestly solicited. A public lottery, to be managed by a committee appointed by the General Assembly, was ordered for the same purpose.

In 1756 the population of Hartford, including the East and West divisions, was only a little more than three thousand.

Several autograph letters of Mr. Whitman to the Society of which he was pastor have recently come into the writer's possession, from which it appears that he was seriously hampered by the insufficiency of his salary, and by the tardy payment of that which was due him. In 1758 he addressed the Society, showing how inadequate to his necessities his salary was, and what embarrassment he suffered from lack of promptitude in its payment, and urging a kindly consideration of the facts set before them.

Five years later he had occasion to write the following letter :

To the South Society in Hartford at their meeting, April 11, 1763.

GENTLEMEN:—It is with reluctance that I say anything to you respecting my support, but as I find by Experience that the Necessities of my Family call for an addition to my salary in order to my being enabled to live in a decent manner, which I presume you are willing your minister should do, I find myself obliged to desire that you would take this matter into your Consideration. Encouraged by the vote which you passed at my first Settlement among you, I always depended upon it, that you would afford me an honorable and sufficient maintenance according to my Necessities; and I doubt not you are willing to do so. What you have hitherto granted me is considerably less than the other Ministers of the Town have had, and I suppose less than most of the Ministers of the Neighborhood have. I desire no more from you than what with Prudence and good Economy will be sufficient to

answer my Necessities, and enable me to meet the great Design of my Ministry, without the Embarassment of worldly Cares, which I cannot doubt you will be willing to afford me.

I am, Gentlemen,

Your affectionate pastor,

Elnathan Whitman.

HARTFORD, April 11, 1763.

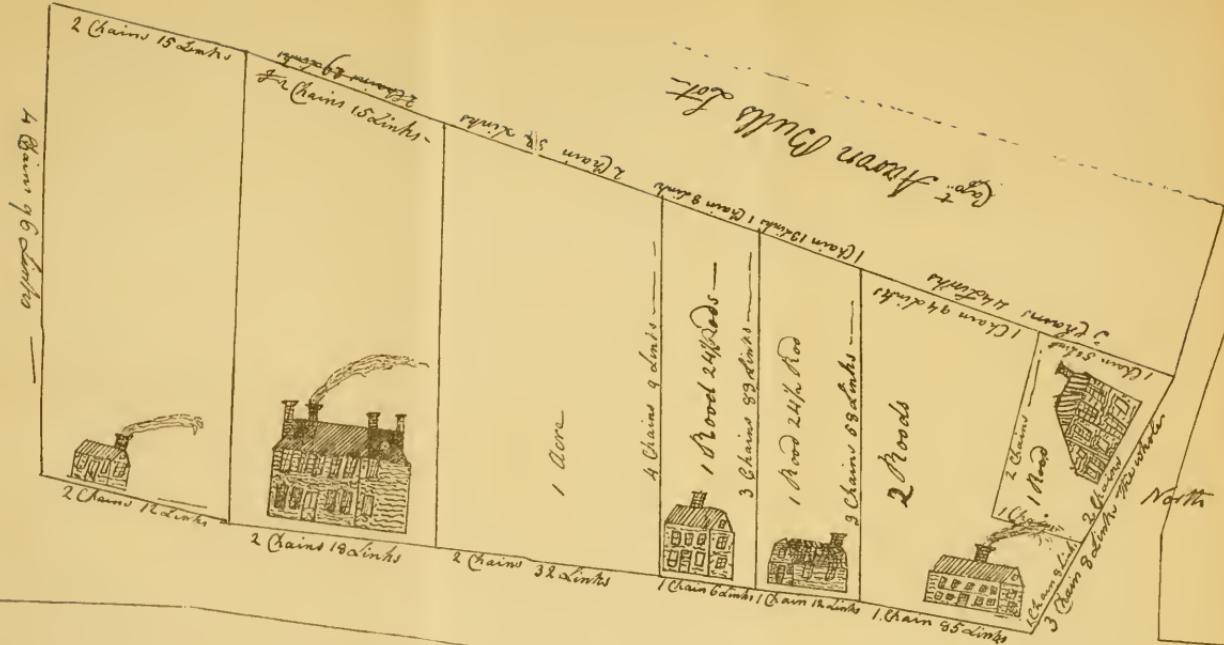
Again, in 1765, he wrote to the society on the same subject, for, as his letter shows, the Society, at a late meeting, had somewhat decreased the amount of his salary for the coming year.

He says that his salary has been less than that of his brethren in the ministry. The West Division "give their Minister upwards of an hundred pounds and his wood, whereas mine was never more than ninety, out of which I find my own wood." Again he says, "My sallery is not usually granted till the end of the year for which it becomes due, and at the end of another year there is commonly a considerable part remains unpaid. There is now upwards of Thirty Pounds due to me of my Sallery for the year before last, which, with the arrearages of former Rates secured by a Note given by the Society's Committee, makes forty Pounds or upwards."

From the official answers given to the queries of the Board of Trade and Plantations between the years 1748 and 1756, it appears that the trade of the Colony was yet small. Beef, pork, flour, horses, and lumber were shipped to the West Indies, and rum, sugar, salt, molasses, and some bills of exchange were brought thence. Provisions were still sent to Boston and New York to be exchanged for British goods,—woolen cloths, linen, silks, agricultural implements, cutlery, nails, glass, pewter, brass, and fire-arms. There was a little direct trade with Great Britain. Only coarse woolen and linen cloth was manufactured here. The produce of the Colony was ship timber of all kinds, boards,

wheat, rye, corn, flax, cattle, horses, and swine. The population in 1756 was estimated at 130,000. There were 1,000 Indians in the Colony, and one-half of these were living in English families. The ordinary expenses of the government, in time of peace, were about 3,500 pounds. One-fifth of the revenue was spent for educational purposes. There were seventy-four vessels belonging in the Colony, employing four hundred and fifteen men. The report for 1773 is substantially the same as the above, except that some trade with Gibraltar and Barbary is mentioned, the number of vessels had more than doubled, one-third of the revenue was devoted to education, and the population had increased to 191,000. The increase of population, notwithstanding the loss by war, is attributed to wholesome air, industrious habits, frugality of living, and early marriages. The *Connecticut Courant* was founded in 1764, and its columns, though meagre, afford sufficient evidence of the energy with which many Hartford people were pushing their ventures far and near, and of the freedom of thought and speech which prevailed. Indeed, the appearance of the newspaper in this town marks an epoch in its history, and in that of all the neighboring towns. It came, not only to furnish intelligence of what was going on at home and abroad, and to serve as a vehicle of communication for business purposes, but to supply a growing demand for some fuller and freer expression of public opinion on the vital questions of the times. Those dingy first papers confirm what the Royalist Churchman wrote to Archbishop Secker in 1760: "Connecticut is little better than a mere democracy. . . . Every man in the Colony thinks himself an able divine and politician." Every where was the hum, and often the din of vigorous, intelligent discussion.

In 1764 the Second Society came into possession of certain property of much value, known as the Buckingham estate. Joseph Buckingham, Esq., who had never married, died in 1760, leaving most of his estate, by an unwritten or



Hartford Decem^r 23^d 1774

The Above is a true Plan of the Land Belonging to
the South Society in Hartford the Taken By

Barrabas Hinsdale Surveyor

unfinished testament, to the South Society. Certain relatives successfully resisted the admission to probate of this nuncupative disposition of the property which they coveted, but in 1764 the General Assembly overruled the decision of the Probate Court and of the Superior Court, to which an appeal had been taken, and appointed the testator's mother, Ann Burnham, administratrix. She had married, for a second husband, the Rev. Mr. Burnham, who died leaving her in a second widowhood. Knowing her son's intention and purpose, and out of "regard and consideration" for the South Church and Society, she had already, July 7, 1762, deeded to the said Church and Society her "house and homestead," containing "about four and one-half acres bounded east and north on the highway, west on the land of Aaron Bull, and South on Daniel Sheldon's land."¹ It would now be described as extending from Buckingham Street southward along Main Street. This excellent woman not only thus enriched the Church and Society of which her first husband had been for many years the pastor, but gave her silver tankard to the First Church, of which her father (Isaac Foster) had been for a brief time the minister.²

The accompanying map of the aforesaid property was kindly furnished by the Rev. John McCook of Hartford. It came through Dr. Daniel Butler to John Butler, his son, and from John Butler to Eliza S. Butler (McCook), his daughter.

The great and protracted struggle of the colonies against

¹ Town Rec., 121-233.

² The following is an abridgment of Mrs. Burnham's conveyance:

"Whereas it was the true intention and real purpose of my son, Joseph Buckingham, Esq., . . . to have given unto the South Congregational Church or Society . . . the house and homestead where I now dwell, . . . and while making his last will and testament to that purpose and before he had fully completed the same, was suddenly removed by death, and the said estate having thereby fallen to me, . . . and being willing and desirous that the good intentions and purpose of my said son should take effect, and for the consideration of the love, good will, and regard which I have and do bear unto the said Church and Society; I do therefore . . . fully, freely, and absolutely give, grant, release, and confirm unto the said South Church or Society called Congregational, and to their successors forever, all the aforesaid House, Homestead, and premises . . . without any manner of condition."

the French and their Indian allies, which continued from 1755 to 1762, and terminated in the capture of Quebec, the conquest of Canada, and the cession of almost all the French possessions in America to the English, was one in which Connecticut bore a worthy part and incurred heavy burdens and losses. She sent forth many more than her quota of soldiers into the successive campaigns, and her expenses in this seven years' conflict were very great. The loss of many hardy men was severely felt. Both husbandry and trade were sorely crippled, and the financial burden pressed heavily upon the people for many years.

For manifold reasons the state of religion in the colony was such as to excite anxiety and alarm in the minds of godly men, and the declension continued even to the end of the century. A reaction from the revival of 1740-5 had set in, with strong tendencies towards the old ways of formal professions and covenants. The controversies and contentions growing out of attempts to enforce the discipline of the Saybrook Platform were bringing forth their bitter fruits of indifference in the public mind. The disturbed state of society during the seven years or more of war was unfavorable to spiritual increase, and in manifold ways the wars were an occasion of no little corruption of the people. The soldiers of the colony too easily imbibed the freer opinions and imitated the looser practices of foreign comrades, and brought back with them habits and manners which savored of free-thinking and careless living. The ministers, in their associated capacity, as in their personal labors, strove to check "the awful growth and spread of vice and immorality," bewailed the "lamentable indifference in spiritual concerns," testified against "Socinianism, Arianism," and other heretical "isms," recommended days of humiliation and prayer, and even moved to secure a new edition of the book containing the Saybrook Platform, copies of which "had become scarce in the churches."

The wars were no sooner ended than political feeling began to run high, crowding out, in some degree, religious concerns, as the British Parliament proceeded in its policy of taxation, of which the Stamp Act, in 1765, was a crowning measure. There were tumults in Hartford, as elsewhere, and the Sons of Liberty compelled the colonial stamp-master to read his recantation before the people who had assembled about the court-house. Amid the general rejoicing here at the news of the repeal of that act, a sad disaster occurred which furnished occasion for an exceedingly mournful sermon in the North Meeting-House, by Rev. John Devotion, who was "providentially present." A celebration had been ordered, and a considerable quantity of powder had been stored in the Brick Schoolhouse for distribution to the soldiers. A company of gentlemen had assembled in an upper chamber of the schoolhouse to prepare rockets for the evening. Some powder had been carelessly scattered along the ground outside, which was ignited by children playing about, and the schoolhouse was blown up, burying thirty people in its ruins. Six men were fatally injured, among whom was Dr. Nathaniel, son of Mr. John Ledyard.

The Records of the Second Society from the beginning of 1767 have been preserved. The first entry is an inscription to the effect that "this book belongs to the South Ecclesiastical Society in Hartford by the donation of Miss Hannah and Caroline Seymour." The next entry is a "true copy" of the original agreement and covenant of the church, "taken from the original records of the above-mentioned church of Christ, carefully compared with said original records," made by Mr. John Ledyard. How and when those "original records," existing in 1767, were lost is unknown. Mr. John Ledyard, whose name appears often in the records, was a man of wealth, distinction, and culture. He was born in Bristol, England, and, coming to these shores, settled at Groton, and afterwards in Hartford, where he filled many responsible positions with credit. Col. Wm. Ledyard,

the victim of Fort Griswold, was his son, and John Ledyard, the famous traveler, who, at the termination of his voyage down the Great River, planted the "Ledyard Elm," on Arch Street, was his grandson. The meetings of the Society in 1767 were held, sometimes at the Meeting House, sometimes at the Grammar Schoolhouse, and sometimes at private houses. Daniel Sheldon was Clerk of the Society, John Ledyard and Capt. Jonathan Seymour are mentioned as moderators. On the 29th of January, 1767, action was taken towards the settlement of a colleague pastor. Mr. Whitman, after thirty-five years of hard service, was ill and weak, and had for some time been unable to preach, and there was little prospect of his "recovery to such a degree of health as to afford a constant supply of the pulpit in time to come." Rev. William Patten had been preaching for some time to general satisfaction, and it was therefore agreed and voted to call and settle him in the ministry with Mr. Whitman. John Ledyard, Esq., Thomas Seymour, Esq., Capt. Jonathan Seymour, Capt. Daniel Bull, and Mr. Daniel Sheldon were appointed a committee to confer with Mr. Patten, and also with Mr. Whitman and the church. Mr. Isaac Sheldon and Mr. Thomas Seymour were soon after added to this committee.

On the favorable report of this committee, the Society at a meeting, March 30, 1767, took action as follows:

Voted, "That we will make and give to Rev. Mr. Patten, his heirs, etc., a lease for nine hundred ninety-nine years, at the rate of one pepper corn per annum rent, of one acre of land belonging to this Society given us by Mrs. Ann Burnham, mother of Joseph Buckingham, Esq., late of Hartford, deceased, situate in said Hartford, lying south of the Meeting-House of said Society; and said acre of land is that which lies next adjoining land the Society have leased out to Capt. Jonathan Seymour; and also, the sum of three hundred and fifty pounds, lawful money, as a settlement, to be paid in a reasonable time, provided he agree to settle in manner as abovesaid, and said sum we oblige ourselves to pay in labor and materials suitable to build a house, barn, etc., . . . provided nevertheless, that if the said Mr. Patten should be called to any more public service, or shall of himself, or on his own account and default leave

said society and cease from his work of the ministry among us, then, and in such case, he shall return to this society of the settlement we now agree to give him, in manner as follows, viz.: If said Mr. Patten continues with us thirty years, no part of his settlement is to be returned; if he leaves us at the end of ten years, he is to return two-thirds; if at the end of twenty years, one-third of his settlement, . . . and we do agree that Mr. Patten shall have one acre of land to improve during his ministry, . . . next to his building lot."

It was voted to grant Mr. Patten for his salary one hundred pounds, lawful money, per annum, and "such further sum hereafter as his necessities may require and our abilities shall enable us to do."

It was voted, in June, "to continue the contributions on Sabbath days, as usual," and that the money so collected be paid to Mr. Patten in part of his salary.

Due care was taken to protect Mr. Whitman's position and privileges. It was voted to pay him eighty-five pounds per annum, and to give him the continued use of the parsonage land.

Mr. Patten accepted the call in a pleasing letter, which need not be quoted in full. He spoke humbly of himself, reverentially of Mr. Whitman, gratefully of the unanimity of the Church and Society, and delicately hinted that, as his family was a large and growing one, his expenses might need some further relief. "Permit me to indulge the pleasing belief that there is too much religion and generosity in Hartford, to suffer them to deny a comfortable support to the Gospel, or to reduce the Ambassador of Peace to distressing circumstances."

Considering the hardness of the times and the fact that two ministers must needs be supported, and comparing what was thus provided with the settlements and salaries of neighboring ministers, the Society must be credited with generosity in its dealings, both with the old and the new minister. The record shows with what difficulty the engagements were kept. So long as he lived Mr. Whitman received his salary annually and enjoyed the parsonage,

receiving from time to time tender assurances of the veneration of his people. In 1753, when the meeting-house was in process of erection, Nathaniel Stanley advanced a sum of money that was urgently needed, thirty pounds, for which Captain Jonathan Seymour had given his own note payable with interest. On the death of Mr. Stanley this note had become the property of Mr. Whitman (whose wife was Mr. Stanley's daughter), who for many years forbore to ask for any settlement thereof, knowing the difficulties in which the Society labored. But his kindness was warmly recognized, and the note, with lawful interest thereon, was accepted by the Society and, in due time, settled.

Mr. Patten was installed on the 23d of September, 1767. In the *Connecticut Courant*, Sept. 28, 1767, a letter was published, signed "J. C.," containing a particular account of the installation service, and the entire charge given by Mr. Whitman to his colleague. The Rev. Mr. Pitkin of Farmington made the first prayer on the occasion; Rev. Mr. Wheelock of Lebanon (whose daughter Mr. Patten had married) preached a suitable sermon to a numerous audience, from Philippians 2:20-21; Rev. Mr. Pomroy of Hebron made the prayer before the charge, the Rev. Mr. Bissell of Wintonbury made that after it, and the Rev. Mr. Lockwood of Wethersfield gave the right hand of fellowship. "The whole was conducted with decency and decorum." Nothing is said about the variety and superiority of the music on that occasion. It is, perhaps, a fair inference that it, also, was "decent and decorous." The charge delivered by Mr. Whitman was largely Scriptural, and yet the sacred sentences were lovingly interwoven, and the venerable pastor's own words were simple, tender, earnest, and impressive. One sentence of it may be quoted as containing a true but now neglected part of such a service :

"We, the ministers of Jesus Christ, convened in Council upon this occasion, do, in the name of Christ and with the concurrence of

the messengers of the churches here present, commit to you the care of this church, as their colleague pastor."

The original and proper idea of the "charge to the Pastor," on his installation, is not that of charging, in the sense of *loading* him with all sorts of solemn exhortations, but in formally *putting him in charge* of the church over which he is installed. The exhortation is incidental. Modern usage has dropped the main part altogether, and painlessly developed the incidental. In the *Courant* for Sept. 30, 1767, are the following lines addressed to Mr. Whitman, and referring to his charge of the week previous :

"Behold the venerable seer began !
Strange the attention and the listening ear !
As when the dying father calls to his bed
His children, bidding his last farewell.
Solemn the charge, instructive every line,
While flowing tears bedewed the hearers' cheeks.
Blessed man ! for spotless sanctity renowned,
Loved by the good and by the guilty feared,
No railing pen can sully your deserts,
Nor blot your name from the celestial roll.
Unfading crowns and laurels evergreen,
Immortal prizes, wait for you above."

While as yet the Society was arranging for conferences with Mr. Patten, the Chairman of the Committee appointed for that purpose, Thomas Seymour, Esq., was removed by death. From the "Memorandum Book" of his son, before referred to, it appears that "he was a Deacon in the South Church." He was great-grandson of Richard, who was among the early settlers of Hartford; grandson of John, who died in 1712; and son of Capt. Thomas, who died in 1740, in the 72d year of his age, "a man much esteemed and employed in public affairs." He graduated at Yale in 1724, married Hepzibah, daughter of Dea. Daniel Merrils, in 1730, was King's attorney in Hartford County, and was one of the strong men of the colony. He died, March 18, 1767, and the Second Church lost not only a faithful Deacon, but a stout

support. He had eleven children, among whom were Caroline and Hannah, whose names are inscribed in the earliest extant book of Society Records as the donors thereof, and Thomas, whose name continually appears on the Society Records of the ensuing years, who was also a Deacon of the Church, and who lived to a great age.

The following entry is copied from the "Memorandum Book" mentioned above:—

"A summary of the origin of my ancestors from their first coming from England and settlement in this Town, and of the time of their births and deaths, so far as appears from old Books and entries found and now in my possession, and the information of old people now deceased.

Richard Seymour, from England, was the first of the name, and amongst the early settlers of the Town [1639], and from whom the numerous families of that name (it is said) have descended in America, particularly in this Town and in Connecticut. He had several sons, one of which was named *John*, my great-grandfather, and settled in this Town [one of the founders of the Second Church]. Another of them [Thomas], settled in Norwalk, whose posterity remain there till this day. *Capt. Thomas Seymour*, the son of John, died August 30th, 1740, aged 72. His mother's name was Watson [daughter of John Watson]. His wife was a Norton].

Thomas Seymour, Esq., my Father, died March, 1767, aged 62. He was a Deacon of the 2d Church, Justice of the Peace, King's attorney, &c., &c.: married in the year 1730 to Hepzibah Merrel, Daughter of Deacon Daniel Merrel. Their children were:—

<i>Jared</i> ,	born Jan.	7, 1731.
<i>Eunice</i> ,	" May	1732.
<i>David</i> ,	" Oct.	1733. [died 1770.]
<i>Thomas</i> ,	" March 17,	1735.
<i>Hepzibah</i> ,	" May,	1738.
<i>Ruth</i> ,	" Feb.	7, 1740.
<i>Hannah</i> ,	" March,	1742.
<i>George</i> ,	" Nov.	1743.
<i>Caroline</i> ,	" Aug.	1745.
<i>Jane</i> ,	" June,	1750.
<i>George</i> ,	died young, in	1738. He was the 5th child, born in 1736.

All my Brothers and Sisters are now dead, except Caroline. My mother survived my father about 20 years. [she died, 1788.]

Attest, Sept. 2d, 1816. T. Seymour, aged 81 years, & 6 months, the 17th day of this month."

The writer of the foregoing entry graduated at Yale College in 1755, married a daughter of John Ledyard, Esq., succeeded his father as King's Attorney, served in the war for Independence, was Hartford's first mayor, 1784, and died July 30, 1829, in the 95th year of his age. Three of his sons, *Thomas Y.*, *Ledyard*, and *William*, graduated from Yale. Two of them, *Thomas Y.* and *William*, were Revolutionary soldiers. His son *Henry* was for many years Treasurer of the Second Society. *Col. Thomas H. Seymour* was the son of *Henry*, and a daughter of *Henry*, *Mary*, not long since died in the communion of this Church. For more than two hundred years this Seymour family maintained an unbroken continuity of membership in this Church or Society which *John Seamer* helped to found, and for the greater part of that time exercised a commanding influence in its affairs.

Several items of interest may be mentioned here. Steps were taken to secure Capt. Chalker's house and home-stead for Mr. Patten's temporary use.

In the absence of Capt. Jonathan Seymour, Mr. Thomas Seymour was appointed to "read the Psalm." Mr. James Bunce was added to the Committee for "seating the meeting-house."

A company of singing-masters, organized at Wallingford for the encouragement of psalmody in the government, arranged to come to Hartford, in October, 1769, and hold a meeting or convention in the South Church. They tried "several new pieces of music with instruments," and a sermon was preached on the occasion. The new style of singing was evidently making progress.

An advertisement of theological significance appeared in the *Courant* of the same year, viz., of two discourses by the Rev. John Smalley, a minister in Farmington, "wherein the sinner's inability to comply with the gospel is stated and confirmed; and the propriety . . . of exhorting men to do, and blaming them for not doing what no man, in their circumstances *can* do, is particularly considered." The in-

consistency of giving up the half-way covenant and keeping up the half-way practice is one of Rev. Joseph Bellamy's topics. Advocates of the old ways printed articles condemning all tendencies to toleration, and urging the election of only such men to office as would unflinchingly support the Saybrook Platform.

The following notification is breezy with a local spirit :

"Hartford May 30th 1767.

"whereas a challenge was given by fifteen men south of the great bridge in Hartford to an equal number north of said bridge, to play a game of cricket the day after the last election ; the Public are hereby informed that the challenged beat the challengers by a great majority. Now said North do hereby acquaint the South side, that they are not afraid to meet them with any number they shall choose, and give them the liberty of picking their men among themselves, and also the best players both in the West Division and Wethersfield. Witness our hands (in the name of the whole company).

"WILLIAM PRATT,
"NIELL MCLEAN JR."

One reads a description of an escaped convict, and among the marks given is a large letter B, branded on the forehead, for burglary. Another poor wretch is described whose back has been repeatedly lacerated by scourgings, and he must endure several whippings yet, when his flesh shall have healed. He was a thief and tramp, and was also branded.

In 1770 the Society voted, that "whereas the late method of Contribution" appears to be unequal, for the future the contributors shall "inclose and wrap up the money they shall deliver into the contribution-box, in a piece of paper or otherwise, with their names fairly written and noted thereon, so that it may be known whose and how much it is, that each person may have the credit of the same toward his proportion of the annual salary." All "loose, uncovered money" contributed was to be kept separate, and used for the poor, or as the Committee should think best.

The *Society*, as distinct from the Church, seems to have managed all such matters.

A curious way of paying the Pastor's salary is disclosed in action taken, as follows: The Society, being in arrears about forty pounds, and wishing to pay not only that sum but the salary for the ensuing year as well, appointed a Committee to make out a rate-bill for the sum of one hundred and forty pounds, shewing each person's proportion, and this rate-bill was put into Mr. Patten's hands. The people were expected "and strongly recommended" to call and pay their assessments during the year. If any should remain unpaid at the end of the year, a collector would proceed by law to collect them.

Such arrangements were almost necessary when rates were paid in wood, grain, labor, or whatsoever one could best furnish.

In the summer of 1771 the meeting-house was struck by lightning and considerably damaged, and it was voted to raise the sum of ninety pounds to be laid out for repairing the meeting-house and steeple. Messrs. William Stanley, Joseph Barrett, and Jairus Church were appointed a Committee to prosecute and effect the work, and Mr. Jonathan Bull and Epaphras Bull were made collectors.

The names of Capt. Aaron Bull, Jos. Sheldon, Edward Dod, Thos. Clap, Aaron Cambell, Isaac Tucker, Barnabas Hinsdale, Enoch Crosby, Samuel Waters, Jonathan Brown, Asa Benton, Charles Seymour, George Nichols, John Gurney, and Elisha Egleston are some of those which appear in the records of that time. Several names of negroes appear in the rate-lists: "Cato Toby," "Cato who belonged to Esq. Buckingham," "Prince negro," and "Cato negro." Their rates were commonly abated.

In the Record of a meeting of the Society held August 6, 1772, the following significant entry appears: "Whereas there is an uneasiness in this Society respecting the Rev. Wm. Patten, the question being put whether this Society are willing an inquiry should be made into said uneasiness,— voted in the affirmative."

Nothing more concerning this matter appears in the records of the next four months, and then the allusion to it is brief and guarded.

In June, 1772, unpleasant reports concerning Mr. Patten's too free use of intoxicating liquors were rife in the town. Not only his own church, but the First or North Church, as well, was affected by these reports; for, owing to the illness of Mr. Dorr and his inability to perform his duties without assistance, the ministers of the South Church had been solicited to supply his pulpit "as occasion may be." Certain memoranda by J. Lawrence, who belonged to the First Society, beginning with June 17th and ending with June 28, 1772, clearly indicate that the South Church ministers had been in the way of supplying the First Church pulpit, as they were from time to time invited to do so. These "minutes with respect to Mr. Patten," in Mr. Lawrence's handwriting, show that on hearing the unfavorable reports, the committee of the First Society were "warned to consider what was best to be done." It was wisely agreed by them to "keep ourselves and the Society clear, if possible, and, in order for that, to higher no minister nor invite them unless providentially here." An effort was made by Capt. Keith to get signatures to a memorial requesting the committee to invite Mr. Patten to preach,—"what put it into the head of this man to undertake this service, God only knows,"—but the memorial was not presented. The Sabbath following, June 21st, Mr. Howe (whom the First Church had endeavored to secure) was to preach in Wethersfield, and "Mr. Whitman and he changed, and Mr. How supplied Mr. Dorr's pulpit in the forenoon, which the committee did not know about before,"—which shows that Mr. Whitman was supplying the First Church pulpit that day. "Betwixt meetings, Capt. Olcott, of his own head, without any advice from the committee, informs Mr. Patten that he and Capt. Wadsworth had children to christen, and desired him to come to the North Meeting House in the afternoon, letting him know he was

one of the committee. Accordingly he preached to us to good satisfaction and to a very full congregation."

Mr Lawrence adds, "there appears something very extraordinary in all this, beyond my accounting for—hope it will turn out to the glory of God." The next Sabbath, June 28th, Mr. Lawrence attended public worship at the *South Meeting House*, and witnessed a singular scene. There was no one to direct the meeting. Capt. Daniel Bull (a godly Deacon of the South Church), made some attempt to speak, "but did not," for what reason Lawrence "could not tell, no authority there, nor constable." He thought it "something extraordinary—how came it about cannot say."

A complete account of the proceedings against Mr. Patten, and of the doings of both councils held to consider the case, is in the possession of the writer. The general charge against Mr. Patten was that of intemperance, "in the unseasonable and excessive use of spirituous liquors." It was formally drawn and presented to the church by Daniel Steele, Jonathan Wells, and James Bunce, "for ourselves and for the rest of the members of said church." There were some twenty distinct specifications, naming times and places, and many of these specified charges were accompanied by the signatures of two or more witnesses. From one of these specifications it appears that the corporation of Dartmouth College was convened at Mr. Patten's house. There were also minor charges of prevarication, but these were declared "not sustained" by the council.

In pursuance of Letters Missive from the Senior Pastor of the Second Church, a council convened at Hartford, Oct. 6, 1772, to hear and judge of the aforesaid complaint. The following ministers were present:—Solomon Williams of East Hartford, Edward Eels of Cromwell, Hezekiah Bissell of Bloomfield, Nathan Strong of North Coventry, Joseph Huntington of Coventry, and Enoch Huntington of Middletown. The following delegates or messengers were present:—Dea. Samuel Huntington, Nath'l Chauncy, Esq., Dea. Wm.

Manly, Capt. Eliphalet Carpenter, Ephraim Root, Esq., Dea. Joseph Clark.

The Council was continued from time to time, by several adjournments, till the 29th of January, 1773, and the whole case seems to have been thoroughly investigated, together with Mr. Patten's defense. The opinion of the Council was that,

"in most of the Instances particularly charged, the Proof is not sufficient to support the charge, but Charity obliges us to impute the actions which are charged as criminal effects of Intemperance, to the natural Disorder Mr. Patten is subject to. But in some of the Instances we judge it is proved that Mr. Patten had used strong liquors in so unseasonable and intemperate a manner as did either cause those actions which the witnesses judged the Signs of Drunkenness, or did bring on or increase Mr. Patten's natural Disorder."

Mr. Patten was admonished to "make suitable Christian Reflexions" upon his conduct, and, upon his doing so, the Brethren were advised "to forgive him and bury all that is past in oblivion." But in case no pacification could be attained, Mr. Patten was advised to ask dismission, and the Church to grant it. And the Council decided that in case Mr. Patten should comply with their advice, they would dismiss him with commendation to the churches.

This Council was composed of eminently able and judicious men, and their Result was a charitable, and, we cannot doubt, a wise one. But the Church and Society insisted upon Mr. Patten's withdrawal, as a vote of the Society, Feb. 15, 1773, indicates.

On the 6th of April, 1773, another Council convened in Hartford, "to consider and determine whether it is expedient that y^e Pastoral Relation be dissolved between the Rev^d William Patten and the Church and People under his care and Pastoral charge." It was substantially the same Council as before. After a full hearing of the case and mature deliberation thereon the Council judged and determined that "it is expedient that the said Rev. Wm. Patten be now Dismissed and Discharged from his Pastoral Relation

and we do now declare that the said Pastoral Relation between Mr. Patten and this People is Dissolved."

The Council further judged that Mr. Patten had complied with the advice of the former Council, and that he was therefore entitled to Recommendation. "And this Council do now Recommend the said Rev. William Patten to the great work of the Gospel ministry in the churches of Christ, wheresoever Divine Providence shall call him." It is worthy of remark that Congregational councils in Connecticut, at that period, exercised something more than *advisory* powers. They *declared* the dissolution of Pastoral Relations, even as they invested candidates-elect with Pastoral functions.

The whole case was sad enough, and there was evidently some prejudice against Mr. Patten, and some degree of misunderstanding concerning him, in the Parish. And while he was doubtless somewhat at fault, as were many in that day, yet the deliberate action of the Council concerning him entitles him to respectful and sympathetic remembrance. He was physically delicate, and lived but two years after his dismissal from the pastorate here. He died, June 16, 1775, at his father's house in Roxbury, Mass., aged thirty-five years. He was a descendant of William, who lived at Cambridge, 1645-1668, the son of Nathaniel, and was born at Billerica, near Boston, in 1738. He was graduated at Harvard in 1754, settled at Halifax, Mass., in 1758, where he preached until his call to Hartford in 1767. He married Ruth, daughter of Rev. Eleazar Wheelock of Lebanon, and she, with six children, survived him. She was, in all respects, a most remarkable woman, and died in Hartford in 1831, at the age of ninety-one years. His son, Rev. William Patten, D.D., preached in Newport, R. I., for nearly half a century, and died in Hartford in 1839, aged seventy-six. Another son, George Jeffrey, taught a school in this city for nearly thirty years, and died in 1830. His daughters, Ruth and Mary, also taught in Hartford, and died here—one in

1850, aged eighty-six, and the other the same year, aged eighty-one. The mother and daughters became members of the First Church shortly after Mr. Patten's dismissal, and died in that communion.

In the old North Burying-Ground, near its southern boundary, is a plain but neat monument, in excellent preservation, on the four faces of which are tender inscriptions to the memory of Mr. and Mrs. Patten, and of their seven children.

The late Professor Thacher of Yale College, when a lad, attended the school kept by the Misses Patten, and some very pleasant reminiscences of that school-time may be found in the first volume of the *Memorial History of Hartford County*, volume I, page 635. A few sentences may be quoted :

“ During the forty years which preceded my exceptional admission to it, it had gained great celebrity. Mrs. Patten did not engage in teaching at the time of which I speak (about 1820). Even her daughters were well advanced in years. But I well remember their gentleness and gentility, and a certain combination of cheerfulness and sobriety which characterized them. They lived and taught in a plain mansion in Church Street, just west of the present site of Christ Church. The exterior of the house was not very inviting ; but there is scarcely a more charming picture brought down in my memory from my childhood than the bright, cheerful apartment occupied as a sitting-room by the aged and still cheerful mother of this unique family. Her presence in it would have been enough to make it attractive to a child.

“ The brother's school was kept in a large room 'in a building on the west side of Main Street, just above Asylum Street.' ”

[It may be added that several sermons preached by Rev. Mr. Patten were printed, and may be found in the Historical Society's Library. They indicate that he was a pleasing but not a profound preacher.]

Mr. Whitman was thus left, in his old age, to bear alone the burdens of the ministry in this Church. His early associate and dear friend, Rev. Mr. Wadsworth of the First Church, died Nov. 12, 1747. He had assisted at the installation of Rev. Edward Dorr over the First Church, April 27, 1748, preaching the sermon and giving the right hand of

fellowship on that occasion, and had preached the funeral sermon at Mr. Dorr's death, in October, 1772. On January 5, 1774, he gave the charge on the occasion of the ordination and settlement of the Rev. Nathan Strong, Jr., late Tutor of Yale College.¹

The venerable pastor seems to have had sufficient strength to preach in his own pulpit most of the time until just before his death, for his "service" is owned in the Society record, from year to year, nor is any mention made of assistance procured him until Feb., 1777, when the Standing Committee were authorized "to supply the pulpit with a Preacher during the Rev. Mr. Whitman's illness, or until the Society shall order otherwise."

The disturbing question of singing in worship engaged the attention of the Society about this time. In 1773 the following action was taken :

"Whereas Messrs. Ebenezer Watson and Epaphras Bull, two members of this Society, with others have been at much pains and trouble in teaching the art of Psalmody to the people and youth of said Society, and have, by their application and assiduity therein, brought the same to very considerable perfection with a view to practice the same &c.; It is therefore Voted and agreed by this Society, that the same shall be introduced for the future (or until this Society shall otherwise order) and they, the said Ebenezer and Epaphras, are desired to attend and lead therein upon the Sabbath or every Lord's Day, according to the mode and form which they have lately practised and instructed, as aforesaid." At the same time the Society voted to omit the reading of the Psalm, "as heretofore practised."

What was "the mode and form" of Psalmody thus adopted? From the time, 1721, when Rev. Thomas Walter of Roxbury put forth his new singing-book containing "Instructions for singing by note," as well as three-part psalm-

¹ The *Connecticut Courant*, Jan. 11, 1774, gives an account of Mr. Strong's ordination. The Reverend Council walked in procession from Capt. Ledlie's house (where the Allyn House Hotel now stands) to the Meeting House, preceded by members of the First Church and the Society Committee. The religious services began and ended with an Anthem. The procession then formed again and returned to Capt. Ledlie's, where a generous entertainment was enjoyed.

tunes, all borrowed from English publications, there had been a slow but gradual improvement throughout New England in psalmody. Walter's book and other subsequent compilations contributed greatly to stimulate a popular interest in music. Singing schools soon began to spring up, and the young people were taught to sing by note. Teachers went from place to place, instructing schools, organizing societies, and creating an enthusiasm which could not be suppressed. Thomas Bailey, of Newburyport, published several collections (1755-1769) consisting of psalm-tunes from Tansur, Playford, and Williams, and also some rather florid anthems. Choirs were formed and instruments were used. Resistance was stout but unavailing, and, little by little, the choirs found favor with Committees and were installed in the meeting-houses. Gradually the "new-singing" became ambitious, and displayed itself in tunes and anthems which were fearfully and wonderfully constructed. In 1770, the "New England Psalm Singer" was published in Boston, the work of William Billings, the first American composer, containing a goodly number and variety of new and sprightly psalm-tunes, anthems, and canons. He had no knowledge of harmony, but a rude musical "gift" and an original enthusiasm were expressed in his writings. Moreover, in his later and better publications a fervent patriotism appeared which made him and his style universally popular. The appearance of this irrepressible Yankee psalmody marks an epoch in the development of music in this country. Among the many teachers and composers of the new period may be mentioned Andrew Law of Cheshire and Daniel Read of Hartford. If the church music of 1721 was dolefully dull, that of 1776 was lively enough to make the staid old ministers and deacons wonder what the end thereof would be. Into this new style of singing, crude enough, but full of life and energy and promise, which deeply engaged the ministers' sons and the deacons' daughters, "the aforesaid Ebenezer and Epaphras" did somehow beguile the Second Church of Hart-

ford, in the year of our Lord, 1773, and the meeting-house resounded with Watts' psalms sung to very lively music by a trained choir, and with florid anthems of the "fuguing" sort, and not many years passed before Holden's "Coronation" and Swan's "China" were heard in the choir, and the old-fashioned psalmody was utterly forsaken. In the columns of the *Courant*, from 1770 onward, one may read advertisements of musical collections, instruments, and societies in abundance. A revival of music had set in which no "Old Light" conservatism could check or even control.

These singing schools, first established about the year 1720, spread rapidly, and have been described as "the foundation of secular social gatherings in New England, and a very important element in social progress." This description is extravagant, but contains much truth. These schools furnished enjoyable and profitable evening entertainments, and undoubtedly led on other means of culture.

The following, clipped from the *New York Tribune*, shows how the radicalism of one generation becomes the conservatism of the next, and illustrates the progress that was made in church music more than a century ago :

"To the Editor of the 'Tribune':

"Sir,—The Rev. Dr. William Smith, born in Scotland in 1754, came to this country in 1785, and may be properly called the 'Father of Chanting' in the Episcopal Church. About the year 1813 he secured its introduction in St. George's Chapel, in Beekman Street, New York. The innovation created the greatest surprise and indignation among the old people, and glances were exchanged, as much in anger as in horror, between the occupants of pews, until old Mr. Garrett Van Wagenen, a warden of the church, unable to suppress any longer his overflowing anger, arose and exclaimed:

" 'Away! Away with your Jew gibberish! We want no such nonsense in the house of God! Give us the psalms and hymns as of old!' and walked out of the church.

"Old Mr. Walton, of the famous Walton house, arose, saying:

" 'I go, too,' and directly the main body of the congregation followed his example. One old gentleman advanced toward the chancel, saying:

" 'Well, is God or the devil to be in command?'

"By persistent effort Dr. Smith almost forced the prejudice to wear off in time, and at length the new service began not only to be endured, but to be popular as well. Dr. Smith wore the black gown, and preferred the complete range of the chancel to the pulpit, which he called 'an abominable box.' He died in 1821, and lies buried in Trinity Church-yard, near the monument of Alexander Hamilton. HISTORICUS."

However the venerable pastor may have regarded these developments, his long term of service in the ministry here was drawing to a close amid such innovations and excitements as he had never before witnessed. The long struggle of the colonies in resistance to oppression and for the redress of grievances was rapidly developing into an armed conflict for independence. The salient features of that struggle, with which every schoolboy is familiar, from the Boston massacre, to the Continental Congress of 1774, the battles of Lexington and Bunker Hill, and the Declaration of Independence, serve to mark the rapid progress of the revolution. The minutes of Associations and the records of individual ministers show with what zeal the clergy of Connecticut, for the most part, supported the patriotic endeavors of those who guided the course of this colony. Out of the churches came such men as Roger Sherman, William Williams, Samuel Huntington, Oliver Wolcott, Jonathan Trumbull, Israel Putnam, and Oliver Ellsworth. Whether, amid the scenes of war, the aged Pastor of this church was like one overwhelmed with the burden of anxiety for his country, or, like Simeon of old, prophetically discerned the beacon-fire of deliverance and softly sang his *Nunc Dimittis*, cannot be known. But his departure was at hand. Two beloved and trusted officers of his church preceded him. Capt. Daniel Bull, "for some years deacon of the South Church," a man of "great simplicity, generosity, and affability, and indefatigable in the discharge of his religious duties," died Nov. 6, 1776, aged 67 years. In January, 1777, died Thomas Hosmer, Esq., also a deacon of the church, in the 77th year of his age.¹ The inscription on

¹ *Hartford Courant*, 1776—1777.

Mr. Whitman's tombstone in the old Hartford cemetery has recently suffered serious damage, and, notwithstanding its inaccuracy, is given here:—

IN MEMORY OF
THE REV. ELNATHAN WHITMAN,

Pastor of the Second Church of Christ in Hartford, and one of the fellows of the Corporation of Yale College, who departed this life the 2d day of March, A. D. 1776, in the 69th year of his age and 44th of his ministry.

Endowed with superior natural abilities and good literary acquirements, he was still more distinguished for his unaffected piety, primitive simplicity of manners, and true Christian benevolence. He closed a life spent in the service of his Creator in humble confidence of eternal happiness through the merits of the Saviour.

“Blessed are the dead who die in the Lord.”

That this inscription is inaccurate as to the date of Mr. Whitman's death, appears from the following sentences out of the records of the Society:—

“At a meeting of the inhabitants of the South Society in Hartford, legally warned and held at the South Meeting House in said Hartford, on Monday the 3rd day of February, A. D. 1777.

“*Voted*, That the Rev. Elnathan Whitman shall receive of this Society the sum of ninety pounds for his service, etc., etc.

“*Voted*, That the Standing Committee be impowered to supply the pulpit with a Preacher during Rev. Mr. Whitman's illness, etc.

In June, 1777, the Society took action which clearly indicates that Mr. Whitman was not living at that time.

The *Connecticut Courant* of Monday, March 10, 1777, contains an obituary notice, the first sentence of which reads as follows:—

“*On Tuesday Last*, departed this life the Rev. Elnathan Whitman, pastor of the South Church in this town, in the 69th year of his age, and 44th of his ministry.”

This agrees with the Society Records, and yet is not free from error in stating that he died in the “44th of his ministry.”

Mr. Whitman died on Tuesday, March 4, 1777, in the 69th year of his age, and in the 45th of his ministry. The

obituary notice in the *Courant* speaks of him as “a sincere friend, an eminent Christian, and a judicious, instructive, exemplary minister of Christ.”

“He was chosen an instructor of college soon after his own education was completed, and many gratefully remember the engaging manner in which he led their minds through the various branches of natural and divine knowledge. His ministerial accomplishments soon attracted the love of a respectable church in this place, with whom he was settled in the greatest harmony. . . . He vindicated the necessity of faith and good works with equal zeal, and taught those who hoped for salvation in the merits of a Saviour, to imitate his example and glorify his name by universal holiness.

The doctrines which he preached were amiably displayed in his life, united with a remarkable degree of ministerial prudence.

Greatly delighted with the pleasures of social virtue, his manners were engaging and his company agreeable—was devout without affectation, and possessed the singular art of uniting the dignity of a sacred character with cheerfulness and sociability. Through a long illness which was heightened by a most tender concern for his country, he shewed all the excellence and comforts of a Christian. . . . The funeral was attended by a respectable auditory, and a sermon well adapted to the melancholy occasion was preached by the Rev. Joseph Perry of East Windsor, from John ix, 4.”

At a meeting of the South Society, November, 1777, it was voted to grant Mrs. Whitman the sum of ninety pounds, money, as a “token of respect to the memory of our deceased Pastor and his surviving family,” and, also in consideration of the fact that since Mr. Whitman’s death the pulpit had “been supplied by the neighboring ministers with a view to the benefit of his family.”

It was the beautiful custom of that time for the ministers thus to assist the family of a brother, upon his decease.

Note. The Parsonage House in which Mr. Whitman lived stood on Main Street, just where Capitol Avenue connects with it. Portraits of Mr. Whitman and of his wife, in a good state of preservation, may be seen on the walls of the Hartford Historical Society’s rooms. The pictures of them given in this work are taken from the aforesaid portraits.

CHAPTER VI

REV^{DS} BENJAMIN BOARDMAN AND ABEL FLINT, 1784-1825

THE PERIOD extending from 1750 to 1790 was one of religious declension and considerable demoralization. The burdens imposed upon the people by the French War, 1755-1763, were heavy, and the distress occasioned by the Revolutionary War was great and manifold. The political agitation that preceded the establishment of the United States Government divided society. The inflation of the currency worked corruption. A spirit of free-thinking came in through French associations and sympathies, and the great struggle for political independence was attended by much that, in the name and guise of independence, was disorderly and evil. When Rev. Mr. Strong was ordained over the First Church, 1774, there were but fifteen male members of that church in full communion.

In many respects, however, Hartford had made progress. Its isolation may be inferred from the fact that up to the time of the Revolution, at least, a stage could be taken for either Boston or New York but once a week. One might journey to either city and return within six days.

The schools were still exceedingly restricted in their courses of study. In the common schools little was taught but reading, writing, spelling, and arithmetic. Few school books existed. No slates were in use. The rod was vigorously plied.

During this period a considerable interest in books and reading was developed. Book clubs were formed and social libraries established in many towns, which proved to be the means of no little light and culture. Books were for sale in most towns, in considerable variety and abundance.

History, law, medicine, theology, poetry, and fiction are represented in the lists advertised by Hartford shopkeepers. The people generally had become better informed and more intelligent. The influence of Yale College had been most beneficially felt in almost all the towns and parishes. The vigorous political literature of the day was both instructive and stimulating, discussing, as it did, with great ability and lucidity, the profoundest questions of constitutional government. At the same time progress had been made in both vocal and instrumental music. Trade had largely increased, and finer houses, containing greater conveniences and comforts, had been erected by the wealthier and aristocratic families. The customs and manners of the English style of the period prevailed among these families. And yet the people generally were poor, and lived in a simple and straitened way. The housewife still spun her own flax and made her coarse linen and coarser cloth. If English furniture and Wedgewood ware were found in a few houses, most dwellings were furnished in rudeness and simplicity. Stoves of any kind were rare, and nothing better than candles for illumination was known. Best suits of broadcloth were handed down from father to son, and the ordinary male attire was of homespun, linsey-woolsey, or leather. The minister was paid for his services in labor, wheat, rye, flax, beef, pork, wool, etc. The *Connecticut Courant* came out once a week, in a dingy form, more like a handbill than a gazette, and contained little local news nor anything like an editorial article. As for anything deserving the name of literature, if religious writings are excepted, little had been produced in New England, save a pamphlet by Paine, some observations by Franklin, and the poems of Timothy Dwight, John Trumbull, and Joel Barlow. Barlow, at the request of the General Association of Congregational Ministers, prepared a revised edition of Watts' version of the Psalms, which was published in Hartford, 1785. In the *Connecticut Courant*, from 1770 to 1776, may be found occasional

poems of more than ordinary merit, and prose contributions characterized by genuine wit and homely vigor. A distinct literary quality is manifested in many of those anonymous effusions.

The Second Church and Society were without a settled minister from the time of Mr. Whitman's death until the year 1784, although through no lack of endeavor to procure a "re-settlement of the Gospel" among them. The records make mention of "the darkness of the present day." In January, 1778, Mr. Abraham Baldwin was invited to preach on probation, but he declined. He was then a tutor in Yale College, afterwards studied law, went to Savannah, was a member of the Constitutional Convention, a member of Congress from Georgia, and afterwards Senator. In February, 1778, Mr. Joseph Buckminster, also tutor at Yale College, came to preach here. In April he was invited to become the pastor of the Second Church, and a committee consisting of Thomas Seymour, Joseph Church, Joseph Barrett, Isaac Sheldon, Aaron Bull, Daniel Hinsdale, Jonathan Wells, Daniel Steel, Jonathan Huntington, and Medad Webster was appointed to negotiate with Mr. Buckminster. Four hundred pounds, as a settlement, and one hundred and ten pounds, as a salary, were offered him, "the whole to be paid in labor, wheat, rye, corn, beef, pork, wool, wood, flax, and cheese, according to rates legally established, "or in current money equivalent thereto." The call was not accepted, and Mr. Buckminster shortly after settled in Portsmouth, N. H., where he remained for thirty-three years. His son, Joseph Stevens Buckminster, was the still more famous and eloquent minister who, in 1805, accepted a call to the Brattle Street Church at Boston.¹

¹ See memoirs of father and son by Eliza Buckminster Lee, Boston, 1851. The elder Buckminster, who was called to be Mr. Whitman's successor, became exceedingly attached, while at New Haven, to Elizabeth Whitman, the unfortunate "Eliza Wharton" of Mrs. Foster's story, "The Coquette." He figures in the romance as "J. Boyer." One sentence from his memoirs, in which he speaks of Connecticut, may refer to the blighted attachment: "My place was there; I always wished that State to be my home; but Providence has directed my line of duty far away from the place of my first affections."

In consideration of the good service of Ebenezer Watson, lately deceased, in teaching and leading the singing in this Society, one year's rent of the house and lot leased to him was abated. Mr. Epaphras Bull was granted twelve pounds for like service, and Messrs. Jonathan Steel, Timothy Steel, and John Benton, Jr., were appointed "choristers, to lead the singing upon the Lord's Day and other days of public worship."

In 1779, a certain Doct. Rogers was tempted to settle here by the offer of "twelve dollars a Sabbath," to be paid in wheat at nine shillings and ninepence a bushel, etc., etc., thirty cords of wood each year, and pasturage for a cow and two horses. He withstood the temptation.

In 1780, complaints were made that the older members of the Society were unable to attend meetings held in the evening, and it was voted "that for the future no votes shall be passed by this Parish at any of their meetings after sunset, unless by special vote they order otherwise."

In 1781, a Rev. Mr. Miller was invited to preach, but nothing came of it.

In 1873, the Committee was authorized to employ a singing-master to teach in the Society, and to pay him twenty pounds for his service. In May, 1783, the following action was taken :

"Whereas this Society have been long destitute of a settled minister, and are desirous of obtaining one of eminence and distinction, . . . and being of the opinion that it is not inconsistent or contrary to the Gospel plan to make application to any gentleman in the ministry (examples of which have been frequent) to remove and settle here,—Voted, to invite Rev. Nathan Williams of Tolland"

to remove and settle here. They offered him a comfortable support and the use of the "Ministry House and land." This call was declined, and Mr. Williams remained in Tolland till 1827, when he died, aged ninety-four, his wife surviving him six months, and dying at the age of ninety-five.

Then the Society, as if in desperation, authorized the

Committee to send some one "to Philadelphia or elsewhere" to get a minister.

On the 7th of January, 1784, the Rev. Benjamin Boardman was invited to become their Pastor. They offered to give him for use the Parsonage House and land, to put the same in good repair and build a barn and outhouses, and to make his salary one hundred and twenty pounds, lawful money. But the call closed with the following sentence, which, I suppose, had never been written in any similar document, prior to the Revolution :

"During the time that he and the major part of this Church and Society shall be mutually agreed in each other, which is the only bond of a Christian community."

Mr. Boardman replied that he would accept this Provisional call, *provided*,

"That part which is to be paid in money be secured in its just value, according to the honest intent and meaning of it, against depreciation of any kind whatever, — that is to say, four hundred Spanish milled dollars shall be paid annually instead of one hundred and twenty pounds,"

and, he added, *punctually* paid.

This acceptance was accepted, and Mr. Boardman was installed, May 5, 1784.

The following report, copied from the *Courant* of May 11, 1784, is interesting both as showing how an installation was then conducted, and for the peculiar style in which it is written :

"On Wednesday the 5th instant, the Rev. Benjamin Boardman was installed and solemnly inaugurated to the pastoral charge of the Second Church and Society in Hartford. The Solemnity was conducted by a respectable council, in the following manner, *viz.* : — The Council convened at 10 o'clock in the morning at the house of Capt. Aaron Bull. The church with sundry respectable characters formed the procession and walked in order to the meeting house. The solemnity began by singing an anthem, after which a prayer well adapted to the occasion was offered by the Rev. Nathl. Perkins. Then a psalm was sung followed with a most excellent sermon delivered by the Rev. Dr. Goodrich, from Eph. 3 : 8. The Moderator then desired the Scribe to read the orders of

Council, which being performed the moderator with great dignity introduced the subject of further proceeding by making a most excellent distinction between an ordination and an installation, and made the installing prayer, in which he commended the whole transaction, together with Pastor and people, to the great Heal of the Church for his blessing. This being closed, the Rev. Nathan Strong gave the right hand of fellowship in a polite and elegant manner; and singing another hymn concluded the solemnity."

Mr. Boardman's previous experience, as pastor of the church at Middle Haddam, had taught him to guard against all possible misunderstandings with regard to salary. There lies open before me a little book, covered with a portion of the *Hartford Courant* of Aug. 20, 1771, in which Mr. Boardman wrote out

"A true state of Facts as they respect my salery from time to time since the Year ending on the 8th Day of Nov^r: 1776; for which year I gave a Receipt in full for my Salery, tho. I Sunk more than a Quarter part of my Support."

His salary was ninety-five pounds, lawful money. He accepted payment for the year ending Nov. 8, 1776, in the nominal sum, although he was a heavy loser thereby, and he did this for the following reasons, which do him great credit:

"*First*; for the sake of Peace, that the People might not have their minds disconcerted in Matters of less Moment, to divert them from the more important concerns of a publick Nature, as we were involved in a most interesting but doubtful War.

Secondly; That I might by no means be any way Instrumental of discrediting or depreciating the money. . . .

Thirdly; Because my Heart was bound up in the Cause of my Country, and was very anxious for its Salvation, and felt disposed to submit to Suffering with my fellow creatures, to as great a Degree as I could well bear."

Before the close of the next year the money had so greatly depreciated that in many instances ministers were paid six times the nominal sum of their salaries. In December, 1777, the Parish Committee, presuming upon Mr. Board-

man's self-sacrifice a year before, offered him his salary in the nominal sum only, which was less than a sixth part of what was rightfully due him. He declined to receive it. A year later he offered to take the tendered money at its *real value*, and also to abate of his salary. This the Society would not agree to. Then he offered to take the value of his contract in silver, or in wheat at four and a half shillings per bushel. This offer was rejected.

In March, 1779, he accepted and gave receipt for the sum of 351 pounds and 12 shillings in Continental currency, as *payment in part* for the sum due him for three years' service. On the back of that receipt, in the presence of the Committee, the following endorsement was written :

"Be it remembered, that at the time of receiving the within sum of money, wheat sold at 20 Dollars per Bushel; Indian corn at 10 or 11 Dollars; Beef at Twelve Pound per Hundred &c &c."

But even this statement was under the truth, and prices were higher than he reckoned. He carefully estimated the value of the 351 pounds and 12 shillings thus received, and, in lawful money, it amounted to *less than fourteen pounds!*

But that is not all. Most of the currency accepted by him proved to be "of the *York Town Emissions*, which was then vulgarly called *The Dead Emissions*." It was nearly worthless. No merchant would take it. His only chance to get anything for it was "to carry it to the Loan office and take out a Bill in the usual Practice." But before he could do this "it sunk in its value about a fifth part." So that instead of getting even fourteen pounds out of the three hundred and fifty-one tendered him in the depreciated currency, he realized only about eleven pounds out of it. As a matter of fact, according to his careful account, the sum of all that he received for *six years' service*, — from 1777 to 1782, inclusive — was *thirty-six pounds and eighteen shillings*, in lawful money. And the Middle Haddam Society really owed him, and probably never paid it, about five hundred and thirty pounds more.

This account is given as illustrating the financial state

of things at that period, as well as showing Mr. Boardman's good reasons for stipulating with precision as to his salary.

It may be mentioned that the "Ministry House" or Parsonage was situated on the west side of Main Street, almost directly opposite the present residence of Mr. Henry Redfield.

The Ecclesiastical Council summoned for Mr. Boardman's installation "convened at the house of Mr. Aaron Bull," whence "the church, with sundry respectable characters, marched in order to the meeting-house." Rev. Dr. Goodrich preached the sermon, and Rev. Mr. Strong gave the right hand "in a polite and elegant manner." Another distinctly post-revolutionary phrase!

The following bill will serve to show how the godly fathers comforted themselves on solemn occasions. On the back of the original bill is written: "Ordination: eight pounds allowed, and order given on treasurer in full."

" 1784. The South Society in Hartford, to Israel Seymour, Dr.
May 4th to keeping ministers &c.

" to 2 mugs tody	-	-	-	-	-	£ 0 : 2 : 4
" to 5 segars	-	-	-	-	-	0 : 5 : 10
" to 1 pint wine	-	-	-	-	-	0 : 3 : 0
" to 3 lodgings	-	-	-	-	-	0 : 0 : 9
May 5 th to 3 bitters	-	-	-	-	-	0 : 0 : 9
" to 3 breakfasts	-	-	-	-	-	0 : 3 : 6
" to 15 boles punch	-	-	-	-	-	1 : 10 : 0
" to 24 dinners	-	-	-	-	-	1 : 16 : 0
" to 11 bottles wine	-	-	-	-	-	3 : 6 : 0
" to 5 mugs flip	-	-	-	-	-	0 : 5 : 10
" to 3 boles punch	-	-	-	-	-	0 : 6 : 0
" to 3 boles tody	-	-	-	-	-	0 : 3 : 6

£ 8 : 3 : 11

Received by me, Israel Seymour."

Capt. Israel Seymour kept a tavern near the spot now covered by the State Capitol. On the 16th of August, — about three months after the aforesaid council, — Capt. Seymour was instantly killed by lightning, and on the following day, the Lord's Day, Rev. Mr. Boardman preached his funeral sermon before the two congregations in this city. The sermon was published, and in an appendix some account of the remarkable storms of that summer was given.



Benj^z Boardman

Rev. Benjamin Boardman, son of Edward and Dorothy (Smith) Boardman, was born at Glastonbury, Conn., Aug. 3, 1731. He graduated at Yale College in 1758, and was tutor there in 1760. He was settled as pastor of the church at Middle Haddam, Jan. 5, 1762, and remained there until 1783. He married Ann (Johnson), widow of Stephen Hosmer, Jr., eldest son of Rev. Stephen Hosmer of East Haddam, and grandson of Dea. Stephen Hosmer of Hartford. Mr. Boardman served as chaplain in the war of the Revolution. He was with Capt. Comfort Sage's Troop of Horse from Middletown, at the Lexington alarm, and was present at the Boston siege, 1775. He was chaplain of Col. Durkee's Connecticut regiment in Washington's army in 1776, and with it at Paulus Hook when the enemy took New York. There is a letter by him in *Force's Archives*, describing the events of that time. Tradition says that by virtue of the power to make himself heard far and wide in exhortation or prayer, he had earned for himself from the soldiers the soubriquet of "Big-Gun-of-The-Gospel" Boardman! His portrait in the Historical Society's rooms indicates a man of great physical vigor. He had no children, but a nephew by the name of Jeduthan was virtually adopted by him on condition of his assuming the name of Benjamin. Rev. Mr. Boardman's will, dated Dec. 14, 1801, gave the use of his estate to his wife during her widowhood, and, after her death, gave it outright to the adopted nephew, who was known as Benjamin J. Boardman, and who was a strong pillar in the Second Church until his death in 1829.

The will provided for the manumission of two colored male servants, and that one of them, who was aged and infirm, should occupy the cottage adjoining the Boardman farm during his life, and should also have a comfortable support, as a reward of his fidelity.

Quite a large package of Mr. Boardman's sermons are in the possession of descendants of his in Hartford, and the writer also has several. They were written with scrupulous

care, and show that he was a man of good understanding and sound judgment. Most of them were preached in many different towns. Two, in my possession, were preached in "Camp," at Roxbury. The earliest date on any one of them is 1760, and the latest date, 1798.

From an endorsement on one of them we ascertain that in 1788 twelve persons died in the South Parish, eighteen children were baptized, and one person joined the church.

On another, under date of April 20, 1785, is this note : "Cold, slays plied to-day, remarkable season."

There lies open before me a Diary of Mr. Boardman, written when he was in service as army chaplain in Washington's camp at Roxbury. It begins Monday, July 31, and ends Sabbath, November 12. But it contains little of interest. Quite an elaborate account of "Lieut. Wadsworth's funeral" is given, and the good Parson jots down his "idea that Gen. Washington *sets no great by chaplains!*" He also relates that one day a soldier was struck by a "cannon ball" and hurled over, "which gave him considerable of a shock!" The Diary is curious rather than valuable, a relic rather than a treasure.

Little is known of his short term of service here, save that it was one in which the Church was in a low condition and the Society was struggling with unusually heavy financial difficulties. The records show that it was deemed impossible, after a year or two, to fulfill the original contract with him, and that it was proposed to reduce his salary to the sum of eighty pounds. Recently discovered autograph letters by Mr. Boardman to the Society show that the financial difficulty was complicated by more or less dissatisfaction in the Parish with his services. In a letter to the Society, dated July 17, 1789, Mr. Boardman reviews the conditions of his settlement, declares that "money is one of the smallest considerations which weighs in my mind," and reveals the fact

that he had relinquished twenty pounds on the first intimation of the Society's inability.

He then alludes to the singular "manner in which your vote of the 9th of April is expressed," as in his judgment and in that of his friends, conveying to me "a very plain Hint immediately to retire." He did not choose to take that kind of hint, and told the Society, in a very manly way, that he could not accept their proposals, and that "the issue of the business must depend on something explanatory on your part." The long letter is that of a self-respecting Christian gentleman, who was willing to adjust himself to the straitened circumstances of the Parish, but was unwilling to be thrust into a false position by disingenuous opposition.

The following letter, written about three months later, shows how the matter terminated :

"To the South Society in Hartford:

"GENTLEMEN,—To me it appears the Period is now come, in the Course of the wonder-working Providence of God, wherein there is not a remaining Doubt in my Mind what answer I ought to return to your Address contained in a vote passed in a Society Meeting held on the 5th Day of Instant October.

"Upon the most mature Deliberation, weighing the whole Transaction with all its attending Circumstances, from the clearest Conviction of Reason, I do with the utmost Candor inform you that an acceptance of the Eighty Pounds, for the purposes mentioned in said Vote, cannot be complied with.

"The Compensation is inadequate to the Object, and places me below the Considerations given to Preaching Candidates.

"As I came here in Peace, nothing can be more agreeable to my Wishes, and I trust to yours also, than, when the Parting takes place, it be candid, and accompanied with every Token of mutual affection and reciprocal Friendship.

"You will rightly conclude from your withholding a meet Support, that I consider Myself no further holden to proceed in the Work of the Gospel Ministry among you, and only wait the performance of those Prudentials which may be thought Expedient as giving public Testimony of an honorable Separation. May the unmerited Blessings of the

Almighty Saviour of Men rest on you, and on your dear Posterity, till Time be no more.

"I am, Gentlemen, with great consideration and Esteem, Your Friend and very humble Servant,

A large, flowing cursive signature in black ink. The signature reads "Benj: Boardman" and is written in a single, continuous, elegant stroke.

"HARTFORD, 29th Day of October, 1789."

There is no record of any formal dissolution of his pastoral relation. He continued his residence in Hartford until his death, Feb. 12, 1801, and both he and his wife were buried in the old cemetery of the town.

The City of Hartford was incorporated in 1784, and Thomas Seymour, Esq., was its first mayor. The population of the whole town in 1790 was about four thousand.

In 1785, fifteen pounds were appropriated for a Singing-Master.

In 1788, Capt. Aaron Bull and Joseph Church were, at their request, excused from service on the Standing Committee, and Thomas Seymour, Esq., Thomas Y. Seymour, and Jonathan Bull were appointed.

In 1790 a subscription to procure a bell was started. The name of Barzillai Hudson appears on a Committee.

In 1786, an important bequest, involving lands of considerable extent and value, was made to the Second Society by Mr. William Stanley, concerning which some explanation should be given.

The first bequest specified in the will is that of a sum of money sufficient

"To purchase a silver Tankard of the same weight and dimensions, as near as conveniently may be, of that formerly given said Church by Mr. John Ellery, deceased, the same to be procured by my Trustees hereafter named, and presented to the officers of said Church, to be kept forever for the use and benefit of said Church. And the said Trustees are

to cause my name, coat of arms, the time of my death, and my age thereon to be engraved."¹

The second bequest is that of certain lands to his niece, Elizabeth Whitman.

All the remainder of his personal estate, after the payment of his debts and funeral expenses, was given and bequeathed to his beloved sister, Abigail Whitman, to be her own forever, and unto her was given the use and improvement of all his real estate during her natural life, except that portion given unto her daughter Elizabeth.

"After the decease of my said sister Abigail Whitman I give and devise the whole of my real Estate of every kind and description, except what is herein before given unto my niece Elizabeth Whitman, unto the Second or South Ecclesiastical Society in the town of Hartford, to be and remain to the use and benefit of said Second or South Society and their successors forever."

The will provided that this estate should be under the management of three trustees who should appoint their successors according to a definitely described manner, and William Ellery, Jonathan Bull, and Daniel Hinsdale were appointed trustees. The first avails or profits of the estate were to be applied to the purchase of the tankard for the Church, and next to the payment of one half-part of the price of a proper bell for the meeting-house, providing the other part be procured without taxing the inhabitants of the Society.

Without dwelling further upon the munificence or administration of this gift, it is both a pious and pleasant duty to indicate more definitely the generous donor's relation to this Church and Society, and the motives which may have prompted his bequest.

William Stanley was the great-grandson of Thomas Stanley, who settled in Hartford about 1636, had his homelot on the east side of Main street, extending from Little

¹ [The tankard spoken of by Mr. Stanley, as having been given by Mr. John Ellery, has unfortunately vanished, no one knows when or where. No trace of it can be found. But that given by Mr. Stanley is still in use by the Church.]

River to the Center Church, removed to Hadley, and died in 1663; grandson of Nathaniel Stanley, who returned to Hartford in 1669, filled many offices of importance here, was a man of wealth and influence, united with the Second Church in 1678, and died in 1712; son of Nathaniel Stanley, Jr., who "owned the covenant" in the South Church in 1706, was a man of wealth and distinction, and died in 1755. William Stanley was baptized in 1724, and his sister Abigail (whose uncle was Joseph, brother of Rev. John Whiting) was baptized in 1719. This Abigail Stanley married the Rev. Elnathan Whitman, and survived him for nineteen years, dying in 1795. As was indicated in the foregoing chapter, the Church and Society had dealt very tenderly and kindly with Mr. Whitman and his family, who were much esteemed and beloved. There is good reason for believing that William Stanley's generous bequest to this Society was somewhat prompted by his remembrance and appreciation of the care and provision which his sister's husband and family had received from said Society. It is pleasant to think that this Society still reaps the fruits of a blessing that originated in the mutual esteem and affection of the pastor and people of that olden time,—yea, the fruits of a gift bestowed a century ago by the grandson of Nathaniel Stanley, who, more than two centuries ago, cast in his lot with this Church, then in its infancy.

It is a noteworthy fact that the convention which, on the part of Connecticut, ratified the Constitution of the United States, in 1788, was held in the meeting-house of the First Church of Hartford.¹ The centennial anniversary of the adoption of the Constitution was held in the meeting-house of the same church, in 1889.

At a meeting of the Society, Jan. 24, 1791, a committee of twenty-six gentlemen was appointed to take into consideration the circumstances and interests of said Society, and to report at the next meeting "such proposals as, in their opin-

¹ Walker's Hist., 340.

ion, shall appear to be the most eligible and proper to be offered to Mr. Flint who hath been for some time preaching among us to the general acceptance of the Society." On this committee several names appear which the previous Records do not mention,—Capt. John Barnard, Joseph Winship, Joseph Woodbridge, Jonathan Butler, Thomas Tisdale, and Mayor Elisha Babcock.

The Society voted to call Mr. Flint, and offered him the use and improvement of their estate lately occupied by the Rev. Mr. Boardman, and the sum of one hundred and twenty pounds, lawful money, annually, for a term of seven years, promising, at the expiration of that term, to increase the salary by thirty pounds. They promised also to put the Parsonage in good repair, and to keep it so during his occupation of it. Thomas Seymour and Thomas Y. Seymour, Esq., were on the committee to treat with Mr. Flint. At the same time the Church, "with the consent of Mr. Boardman," extended, on their part, a similar call to him. These invitations were accepted by Mr. Flint, and arrangements were made for his ordination by a joint committee of Church and Society, on the 20th of April, 1791. The council met at the house of Thomas Y. Seymour, Esq., and was composed of pastors and delegates from the First Church in Hartford, and the churches in West Hartford, Durham, Wethersfield, Providence, East Windsor, Windsor, and Windham. Rev. Benjamin Boardman was also a member of the council. Colonel George Wyllis was delegate or messenger from the First Church, and Deacon Noah Webster from Hartford West. Colonel John Chester came from Wethersfield. The council took notice of the peculiar but amicable relations of Rev. Mr. Boardman to the Church and Society, from whose pastorate he had not been ecclesiastically released, although the civil contract between them was dissolved, and proceeded to the examination and approval of Mr. Flint.¹ In the ordination services, Rev. Mr. Strong

¹The autograph letter in which Mr. Flint accepted this call has recently come into the writer's possession.

made the introductory prayer, Rev. Enos Hitchcock, D.D., preached the sermon, Rev. Elizur Goodrich, D.D., made the consecrating prayer and gave the charge, Rev. Nathan Perkins gave the right hand of fellowship, and Rev. Mr. Macclure made the concluding prayer.

That the reverend and godly brethren who convened for this solemnity did not suffer for good cheer appears from the following bill:—

“South Society to Thos. Seymour, Dr., for the expenses attending the ordination of Mr. Flint, April 19 and 20, 1791.

“ To 50 lemons at 10s.,	-	-	-	-	-	£0 : 10 : 0
“ 3 gallons of wine of D. Bull	-	-	-	-	-	0 : 16 : 10
“ 1 gallon of ditto, of G. Burnham	-	-	-	-	-	0 : 6 : 6
“ 1 ditto of cherry rum	-	-	-	-	-	0 : 10 : 0
“ 1 gallon of best spirits	-	-	-	-	-	0 : 6 : 0
“ 2 quarts of brandy	-	-	-	-	-	0 : 3 : 0
“ 1 large loaf of sugar, 16 lbs at 1s. 6d.	-	-	-	-	-	1 : 4 : 0
“ 1 brown sugar, half quarter, 10s.	-	-	-	-	-	0 : 10 : 0
“ half barrel of best cyder	-	-	-	-	-	0 : 6 : 0
“ 60 wt. of best flour	-	-	-	-	-	0 : 12 : 0
“ 24 lbs of butter	-	-	-	-	-	0 : 18 : 0
“ 10 doz eggs at 6d.	-	-	-	-	-	0 : 5 : 0
“ 1 bushel of apples	-	-	-	-	-	0 : 3 : 1
“ spices	-	-	-	-	-	0 : 6 : 0
“ raisins	-	-	-	-	-	0 : 3 : 0
“ 3 lbs coffee	-	-	-	-	-	0 : 2 : 4
“ 1 lb tea	-	-	-	-	-	0 : 8 : 0
“ 18 lbs best beef,	-	-	-	-	-	0 : 6 : 0
“ 2 qrs. veal &c.,	-	-	-	-	-	0 : 15 : 10
“ 1 turkey,	-	-	-	-	-	0 : 6 : 8
“ 1 doz. fowls,	-	-	-	-	-	0 : 12 : 0
“ 3 hams, at 6d	-	-	-	-	-	0 : 18 : 6
“ vegetables,	-	-	-	-	-	0 : 8 : 6
“ pickles, 2s, 6d	-	-	-	-	-	0 : 2 : 6
“ pipes, 1s, 6d	-	-	-	-	-	0 : 1 : 6
“ tobacco, 4s, 3d	-	-	-	-	-	0 : 4 : 3
“ 2 bushel oats	-	-	-	-	-	0 : 3 : 0
“ hire of attendance	-	-	-	-	-	1 : 16 : 0
“ hire of house cleaned	-	-	-	-	-	0 : 4 : 0
“ walnut wood	-	-	-	-	-	0 : 8 : 0
“ extra trouble	-	-	-	-	-	3 : 0 : 0

£16 : 15 : 7 ”

This account is interesting, not only as showing the habits of that time, but the relative prices of various articles of food and drink.

In a letter dated "Hartford, April 23d, 1791," and written by Mason F. Cogswell, M.D., to his father, the Rev. Dr. James Cogswell of Windham, the writer gives an interesting account of Mr. Flint's ordination, and speaks of a hymn that was sung, "which, at the particular and friendly request of Mr. Flint, I was induced to write for the occasion." From the same letter it appears that Dr. Cogswell was somewhat addicted to verse-making, for he refers to "the New Year's verses" as owning their composition, and then proceeds to quiet his father's apprehensions by adding, "these two are the only pieces which I have written since I came to Hartford. I mention this that you need not condemn me for spending too much time in a species of writing which might take up too much of my time should I indulge in it frequently."

Rev. Abel Flint, son of James and Jemima (Jennings) Flint, was born in Windham, Conn., Nov., 1765, graduated at Yale College in 1785, and was a tutor in Brown University from 1786 to 1790, studying for the ministry meanwhile. He preached for some months in Worcester before coming to Hartford. He married Amelia, daughter of Col. Hezekiah Bissell of East Windsor. She died in 1810. They had four children, two of whom died in infancy.

Mr. Flint is described by the Rev. Daniel Waldo of Suffield, who knew him intimately, as a scholarly man, proficient in French and mathematics, of dignified presence and polished manners, and yet affable and gracious. His discourses and letters, several of which remain, are written in a chaste and flowing style, and his appearance in the pulpit was impressive and commanding. He possessed a remarkably musical voice, and was famous for his excellency as a reader. In his refinement and sensibility he was quite unlike his more vigorous brother, Dr. Strong of the First Church, of whose rough ways and sledge-hammer jokes he

is said to have been in some disrelish and terror. Mr. Flint received the degree of Doctor of Divinity from Union College in 1818, and sundry mathematical works of his preparation were widely known and used for many years.

The catalogue of members of the Church, and also the records of the Church, are complete from the date of Mr. Flint's ordination.

When he began his ministry there were but twenty-nine members of the Church, thirteen of whom were men. Ebenezer Crosby and Jonathan Wells were deacons. The first died in 1795, and the second in 1794. Thomas Seymour, then in the sixtieth year of his age, was chosen deacon in 1794, and held the office till his resignation in 1809. John Babcock was chosen deacon in 1794, and died two years later. Joshua Hempstead was elected deacon in 1795, and served till 1818. Thomas Tileston was chosen to that office in 1809, and continued in it till his death in 1837. Russell Bunce succeeded Deacon Hempstead in 1818, and resigned in 1821.

Of the twenty-nine members of the Church in 1791, eleven died before the year 1800. There were no young people in the Church, and most of the members were aged people. Twenty-eight persons were admitted to membership during the years prior to 1799. But the long period of religious declension was at an end. As early as 1794, revivals of religion began to occur in many towns, unaccompanied by the extravagances of a former time. A kind of preaching had come in under the lead of Bellamy, Backus, Smalley, and other new theologians, which proved exceedingly effective. Conferences and evening meetings prevailed, and evangelical work was done by many new methods which, with some variations, were in vogue for many years. In 1798-99 a powerful revival occurred, in which both the Hartford ministers took an active part, and the churches were greatly blessed, and the whole community was religiously quickened. Twenty-six members united with the South Church in the year 1799.

The following action of the Second Church in 1794, deserves notice :

“*Voted*, as the unanimous opinion of this Church, that it is unnecessary for those who have once made a public profession of religion by owning the covenant of this Church for the purpose of having their children baptized, to own the covenant again previous to coming to the communion, and that whenever any such persons shall be desirous of becoming members in full communion, all that is required of them is that they signify their desire to the Pastor, to be communicated to the Church.”

The bad “old way” was in practice down to the year 1820, when, as will be shown, it was abandoned, but not without the opposition of the elders.

From sundry receipts preserved, and from the Society records, it appears that annual appropriations for the encouragement of music in public worship were made, beginning as early as the year 1795, when Mr. Amos Bull was instructing in that art and leading the choir. The sums appropriated vary from sixty to a hundred dollars a year. The names of David Isham, Horace Meacham, Eli Roberts, John Robbins, Lory Brace, and Alfred Goodrich appear as occasional instructors in singing, but for nearly a quarter of a century, beginning with 1795, Mr. Amos Bull was the chief man in music here. Singing schools were vigorously maintained, and the choir was composed of a goodly number of the better singers. In 1795, Mr. Bull edited and caused to be published a “Collection of Sacred Musick,” called *The Responsary*, a copy of which was presented to the writer in 1870 by Mr. Bull’s daughter, Mrs. Deming of Litchfield. She is authority for the fact that *The Responsary* was prepared and published expressly for the choir of the Second Church. It contains many new tunes and twelve new anthems, and in the copy at hand are many manuscript tunes and anthems, and also a few original hymns. *The Responsary* was doubtless used by the choir of this Church for many years. It was quite as good as any book of that period, but its tunes and anthems were composed in utter ignorance of the rudiments

of musical science, and the performance of them by any modern choir would prove excruciating to the congregation.

In 1797 *The Hartford Selection of Hymns* was published, compiled by the Rev. Messrs. Strong and Flint, assisted by Mr. Joseph Steward. It contained several original hymns, and was received with many marks of public favor. About the same time a new missionary spirit began to manifest itself in the churches of this State. As early as 1774, the General Association had recommended subscriptions among the people for supporting missionaries "to the scattered back settlements to the northwestward," in what is now Vermont and Northern New York, where Connecticut men had settled, but the Revolutionary War interrupted the movement. In 1788, the subject came up again with new earnestness, for, immediately after the war, there was almost a rush of emigration into Western Vermont and beyond, and the settlers were eager for religious privileges. Several missionaries were sent out, whose reports awakened increased attention in the work. In 1798, the General Association organized itself as *The Missionary Society of Connecticut*, for the purpose of christianizing the heathen in North America, and to promote christian knowledge in the new settlements of the United States. Its missionaries were employed along the frontier, and the good work done by them in gathering, organizing, and fostering churches in the newly-settled communities was of incalculable value.

This chapter in the history of the Connecticut churches, brighter than any that had preceded it, has never, so far as the writer knows, been adequately written. In all that ardent, self-sacrificing missionary campaign from 1795 to 1830, our State succeeded in making its ineffaceable mark for good upon the development of the whole country westward. No braver, harder, more indefatigable, or successful missionaries ever went forth under the banner of the cross than those who labored in Vermont, New York, and Ohio, under the commissions and by the support of the Missionary Society of Connecticut. Of this Society Dr. Flint was Secretary

from its organization until the year 1822. The correspondence with missionaries was conducted by him, and the *Narrative of Missions*, now rarely to be found, but written with exceeding skill, was prepared by him. He was instrumental in forming the Connecticut Bible Society in 1809, and was busily engaged with Dr. Strong in editing the *Connecticut Evangelical Magazine*, which was widely read in religious circles, and contributed largely to stimulate interest in missionary operations, and to give them financial support.

It will be obvious that Mr. Flint was far from anything like indolent, and that he had his hands full of hard work. And yet a dingy letter lies before me, dated Aug. 6, 1798, in which an elderly and influential deacon takes him to task for certain things "exceptionable" in his demeanor and performance as a minister of the Gospel. He was "too much abroad," "relässig in his studies and public performances." His sermons were not "labored," and were "often repeated." He associated with certain persons to the injury of his ministerial dignity! . . .

The reply of Mr. Flint, dated Aug. 9, 1798, is a thoroughly characteristic composition. It is written in his usual elegant and polite style. He acknowledges his faults, puts in gentle excuses, promises amendment, appeals to favor, deals out delicate compliments, and casts himself with dignity and yet with suggestions of dependence upon the generosity and kindness of his critic and his parish. Its acknowledgments, excuses, assurances, appeals, and blandishments are so gracefully woven together as to be almost irresistible. He had that Christian grace which is not easily provoked. He had that gentlemanly grace of compliance and self-adjustment which enabled him to receive rebukes, to confess faults, and to promise what was required of him in a most engaging manner of chastened humility. Doubtless he was somewhat at fault in the things alleged. He liked to choose his lines of labor. He was a charming conversationalist, his companionship was eagerly sought, and he found society pleasanter than the routine of parish work, but he was a hard-working minister for all that.

Two years later, as other recently discovered letters show, his critics were at him again, but his position as Pastor of the South Church was not shaken. It is not unlikely that in his inimitably gracious way he suffered considerable "nagging" from several elderly and exacting brethren who could not confine him to mere parish work, nor control his movements.

The Parish increased his salary by one hundred dollars "on account of the increased price of the necessaries of life," and repaired the meeting-house and the parsonage.

As showing somewhat the gracefulness of Dr. Flint's common forms of expression, the following note written in reply to a request for the loan of a sermon, may be of interest :

Mr. Lawrence,

Sir, I am extremely sorry I was not at home to wait on you last evening. I hope you will not be discouraged from calling again, as it will always give me pleasure to see you. Agreeable to your request I send you the sermon I deliyered yesterday. A great part of its supposed merit arose from the occasion. The audience came together upon a charitable intention, and extended their charity to the preacher. I must request you to feel the same degree of benevolence when you come to peruse the sermon, which you felt when you heard it; else I fear it will appear very different to you.

Yours with esteem,

Monday Morning.

A. FLINT.

On the back of the original of the aforesaid note is the following sentence, or sentiment, which might well have been written of him: "The charm of her conversation, the purity of her heart, and the softness of her temper made her beloved." It is a woman's hand-writing, and possibly some discerning woman in Mr. Lawrence's family wrote this sentiment on the back of Mr. Flint's letter with the design of characterizing the author of it.

The money requisite for ecclesiastical support was raised by a summary process, as the following quotation from a little, dingy Rate-Book of 1791-2 will show. The

book bears the inscription: "Rate Bill on List of 1791—Hartford South Society." Henry Seymour was then Collector, and Jonathan Bull, Barzillai Hudson, and Thomas Y. Seymour were Rate-Makers:

To Mr. HENRY SEYMOUR, Collector of Rates for the Second Society in Hartford, — GREETING :

By the authority of the State of Connecticut you are hereby commanded forthwith to levy and collect of the Persons returned in the annexed List herewith committed unto you, each one his several proportion as therein set down of the sum total of such List, being a Tax or assessment granted by the Inhabitants of said Society regularly assembled on the fourth day of July, 1792, for the payment of the Rev. Abel Flint's salary, and to deliver and pay the sum or sums which you shall so collect, unto the Treasurer of said Society at or before the third day of March next; and if any Person or Persons shall neglect or refuse to make payment of the sum or sums whereat he or they are respectively assessed and set in said List, *to distrain the goods or chattels of such person or persons*, and the same dispose of as the Law directs, returning the overplus, if any be, unto the owner thereof; and *for want of Goods and chattels* whereon to levy and make distress, you are to *take the Body or Bodies* of the Person or Persons so refusing, and him or them commit unto the keeper of the Gaol in Hartford in the County of Hartford within the said Prison, who is hereby commanded to receive and safely to keep him or them until he or they pay and satisfy the sum or sums assessed as aforesaid, together with your fees—unless the said assessments or any part thereof, upon application to the County Court be abated.

Dated at Hartford the 14th day of Septr.

Anno Dom : 1792

JONTH. BULL, Just. Peace.

Among the largest rate-payers on this list were Thomas Seymour, Noah Webster, William Andrus, Barzillai Hudson, Levi Robbins, Joseph Sheldon, and Jonathan Wells. On the same list are the names of Oliver Ellsworth, Theodore Dwight, and James Ensign.

In 1794 the second State House, now the City Hall, was begun, and two years later was completed, at a cost of \$52,000, but the cupola, with its crowning figure of Justice, was added in 1812.

The First Baptist Church in this city was organized, with sixteen members, March 23, 1790, and Mr. John Bolles was chosen Deacon. Its first Pastor was Rev. Stephen S. Nelson, ordained about 1797. Its first meeting-house was built about 1794, at the corner of Temple and Market streets.

Attempts had been made, as early as 1762, to plant an Episcopal Church in Hartford, and the foundations of a Sanctuary were then laid, but the work was abandoned. The oldest recorded acts of Christ Church Parish are those of a meeting held Nov. 13, 1786, at which a new organization was effected. A church was built and consecrated by Bishop Jarvis, Nov. 11, 1801.

In 1799 a committee was appointed to procure some convenient place for a new burying-ground, and in 1800 the "Old South Yard," on Maple Avenue, was opened, and the first burial there was that of Walter Robbins, in 1801.¹

Dramatic exhibitions found their way into Hartford as early as 1778, and flourished in the latter years of the century. In 1795 a theater was built on what is now Temple Street, and was patronized by the best citizens, but in May, 1800, the General Assembly passed an act to prevent all theatrical exhibitions, imposing a fine of fifty dollars on all offenders, and for a while the theater was in abeyance here. But amusements flourished. There were dancing schools in abundance, and weekly balls and "assemblies" of the most innocent and brilliant sort. Dancing was de-

¹ A manuscript record of burials from January, 1800, to December, 1803, has recently come into my possession. It is carefully written, the deaths being successively noted and numbered, and is evidently the work of an official who had the care of the Burying Grounds. Some of its memoranda are curious: "Feb. 22, 1800, died Uriah Burkitt, aged 71 years. Mr. Burkitt has had the care of the Publick Burying ground in this city 50 years and ten months, in which time he has buried 2245 persons." Again, "April 17, Buried Doct. Lemuel Hopkins, the celebrated Physician, Philosopher, and Poet, aged 50 years."

This curious old book also contains a weather diary for 1801, February and March, and for the same months of 1802. It notes, day by day, the great rains and the rising flood of March, 1801, and its record for 1802 shows that the winter of that season was much like that of 1890.

scribed by Miss Mary Anne Wolcott in a letter to her brother, at Yale, as "an amusement that profits the mind," and Dr. Bennett's "Letters to a Young Lady," advertised in the *Courant*, and abounding in "religious and polite knowledge," names dancing as one of the numerous "accomplishments." There were camels, lions, bisons, trained dogs, monkeys, and an elephant on exhibition, and something called a "circus" was to be seen on the South Green in 1790. Election day with its parade and music, with its soldiers in gay uniform, and its ministers in black, and with no end of hilarity as well as solemnity, was still the great holiday, when the town was full of visitors, and election cake, ginger beer, and other good things to eat and drink abounded. Washington's birth-day was celebrated with festivities, and Independence Day with noise and tumult, of course. There were games of bowls and cricket, turkey shooting, and athletic sports.

In 1786 the good women of the town made an organized effort to encourage plainness in dress, and to avoid unnecessary expense, "especially in foreign articles," as will appear from the following quotation from the *Courant* of November 6th, that year :

"Our submission to the manners and fashions of other countries renders us dependent upon the interests and caprices of foreigners, prevents native ingenuity, makes us slaves of Parisian or London milliners and mantua-makers, and is a cause of distress to our country through extravagance. Moreover, many prevailing fashions are inconsistent with our conditions and circumstances, and are devoid of taste. For these and similar reasons, we will not hereafter wear superfluous articles or ornaments of dress, but will eschew frippery and unnecessary decorations — laces, ribbons, flowers, feathers, gauze, and expensive materials, and we will not attend private or public assemblies oftener than once in three weeks."

But it may be doubted if the effort was prolonged or successful. The advertisements of broadcloths show that coats of many colors were in fashion. Long, broad-tailed coats with huge pockets, knee-breeches, and low-crowned hats

were common. The minister wore silk stockings in summer and worsted ones in winter. Gentlemen powdered their hair. The waistcoat was long and had an immense collar. Umbrellas were for sale, brought hither from India. A few houses were decorated with wall-paper, and furnished with carpets. The women wore "close-fitting, short-waisted gowns of silk, muslin or gingham, with a kerchief over the shoulders and breast. Girls wore a large vandyke, the younger ones low neck and short sleeves." High-heeled shoes were in vogue, and black satin cloaks with white linings. "Female aprons, for ladies from eighteen to fifty," were advertised. Many other curious details are given by Henry Baldwin in his exceedingly interesting paper in the first volume of the *Memorial History of Hartford County*, on "Social Life after the Revolution."

A visitor to Hartford not long before the year 1800, was enthusiastic in his praise of the "industry and opulence" of the town. In the last decade of the century a marked improvement is noticeable in the books advertised for sale. Sharp discussions of political and ecclesiastical questions were printed in the *Courant*, and a racy, wholesome series of articles, under the title of "The Prompter," was written for the same paper in 1791. In perusing the files of that journal for the years of the last decade of the eighteenth century, one plainly perceives that a new life and spirit had been awakened in the community. He feels, while reading, the breath of progress, and notwithstanding the lamentations over a "decayed religious condition," he is convinced that the community of whose thought and life such a paper is the reflection, must have been pretty sound at heart and sane of mind. Indeed, it may fairly be questioned whether the so-called "rationalism" of the closing years of the century was not, in part, a healthy reaction of awakened thought against the rigid theology of the age. For the "New Light" theology which had come in upon the churches was, in many respects, stricter and severer than that which it supplanted. Its intensity was gained by its narrower limitations and definitions.

The prohibition of the slave trade in Connecticut, as early as 1775, and the complete abolition of slavery in the State, in 1788, deserves mention here, because these results were largely due to the faithful and bold testimony borne against the whole system of slavery by the Christian ministers of Connecticut.

In 1784 the legal establishment of the Saybrook platform was abrogated, although against stout protest and resistance. By that abrogation all people in the State were left at liberty to worship according to their preferences, but they were still subject to taxation for the support of the Societies in which they chose to be enrolled. This step towards the disunion of Church and State and the establishment of complete religious liberty, was the result of a growing revolt against the system of taxation which prevailed for the support of a "standing order" with which many had no sympathy, and against the petty tyranny which that "order" had often exercised in the name of discipline. It was the ecclesiastical first-fruits of the Revolution. The Congregationalists had only themselves to blame that thousands, some of whom were indifferent to religion, but many of whom were good and godly persons, "signed off" from the old churches, and enrolled themselves in other denominations. It is a matter for congratulation that the only people and the only churches harshly dealt with by the ecclesiastical and civil authorities under the legal establishment of the Saybrook system, were those calling themselves Congregational. Sober dissenters of other "persuasions" or denominations were allowed liberty to worship in their own way, and the toleration given them, barring the matter of taxation for the support of the "standing order," was liberal and cordial. It was only the dissenting Congregationalists that were worried and harried and often persecuted.

The history of the Church and Society from 1800 until the retirement of Dr. Flint is one of considerable growth both in numbers and grace, and the period was one of many

spiritual revivals and of great religious activity in new directions and by new measures. It may be best to outline first the activities of the Church and Society, and then to sketch the larger movements in which they were, to some degree, involved.

During the first seven years of this period the admissions to the Church were remarkably few. But in the years 1808-9, Hartford was visited with a powerful revival of religion, which also extended far and wide in the State. The *Connecticut Evangelical Magazine* contains full and interesting accounts of these refreshings, which occasioned great joy in all the churches. Conference meetings were held and both the *Presbyterian* Societies of Hartford received large accessions to their membership. The churches and ministers at this time were always described as *Presbyterian*.¹ About forty persons united with the South Church in 1808, and nearly as many in the year following. Sixteen were added in the year 1810. The additions were, on an average, about five each year during the period from 1810 till 1821, and in

¹ As early as 1766 overtures were made to the General Association of Connecticut from the Presbyterians in Philadelphia and New York, for conference in measures to preserve their common religious liberties. The Presbyterians and Congregationalists were closely drawn together in jealousy of Episcopacy, and by the course of things in the war. Moreover, the contentions in Connecticut had brought odium upon the word Congregational, and gradually the word itself gave way to *Presbyterian*. The Hartford North Association in 1779 explicitly sanctioned this change in a remarkable resolution, giving information to all whom it may concern, that the "Constitution of the churches in the State of Connecticut, founded on the common usage, and the confession of faith, heads of agreement, and articles of church discipline, adopted at the earliest period of the settlement of this State, is not Congregational, but contains the essentials of . . . the *Presbyterian* Church in America, particularly as it gives a decisive power to Ecclesiastical councils."

It is true enough that in adopting the Saybrook Platform, the Connecticut churches embarked in a semi-Presbyterian ark. But the resolution was ridiculously false in fact. The "earliest period of the settlement of this State" was not 1708, but 1636, when Congregationalism was pure of Saybrook heads of agreement and articles of discipline.

The aforementioned resolution concluded with this sentence: "Sometimes, indeed, the associated churches of Connecticut are loosely and vaguely, though improperly, termed Congregational."

It looks as though the "established order" might have gone entirely over to Presbyterianism, in truth as in name, but for the dissenters and separatists whom it ill-treated.

the latter year sixty-five were received into the church. The practice of "owning the covenant" seems to have ceased here in the year 1809.

Among those admitted in 1808 was Thomas Tileston, who was elected deacon in 1809, in place of Thomas Seymour, who resigned at the age of seventy-four years. Deacon Tileston obtained a good report. He was, by his goodness, gentleness, and grace, a pillar in the Church for many years, and his pious ministrations were incessant and fruitful.

In the year 1814 the Church took measures to provide for its religious uses a much-needed chapel. The Society seems to have taken no official part in this enterprise. No mention of it appears in its records. The Church appointed a committee consisting of Deacon Tileston, Russell Bunce, and Erastus Flint to solicit subscriptions for the chapel, to select a suitable site for it, and to superintend its construction. In the course of two years it was completed, and the Legislature was petitioned to authorize the Church, as a corporation, "to receive a conveyance of and to hold the Chapel lately built on the north side of Buckingham Street, and a lease of the grounds on which said Chapel stands, and any other estate, real or personal, not exceeding two thousand dollars."

The year 1818 marks the origin of the Sunday-school in Hartford. At that time there were but four churches in the city, the First and Second Congregational, Christ Church, and the First Baptist. On the 20th of April, a meeting was held to consider the propriety of establishing Sunday-schools. Rev. Dr. Flint was chosen chairman, and Seth Terry, Esq., clerk.

The "Hartford Sunday-school Society" was formed May 5th; Dr. Flint was chosen president, Seth Terry, Esq., clerk, and nine directors were also chosen. Four schools were organized, and of the fourth, which assembled in the South Church Chapel, Elijah Knox was superintendent.

During the summer of 1818 about five hundred scholars were gathered in these four schools. The Society managed the schools until 1820, when it was deemed best that each parish should manage its own school, and the Society ceased its operations. In 1820 Michael Seymour and Elijah Knox were chosen Deacons, and about that time another great and extensive revival occurred, by which the churches were largely increased in numbers. One feature of the revival services in Hartford was the powerful preaching of Rev. Lyman Beecher of Litchfield.

In 1820 the First Methodist Episcopal Church in this city was organized, and a house of worship was erected on Trumbull street.

The records of the Society furnish a few items of interest. In 1802 Henry Seymour, son of the venerable Deacon Thomas Seymour, and father of Colonel Thomas H. Seymour, was elected clerk. In 1814 James Babcock was chosen clerk, and Henry Seymour soon became treasurer of the Society. In 1815 the committee were authorized to take down the spire of the meeting-house, and the question of removing the house itself was discussed. It was evidently going to decay, and was also an obstruction in the highway. Two years later the question of a new meeting-house was debated, but the time for re-building had not come. The old house was whitewashed and painted, but no considerable repairs or alterations of it were made. It must have presented an aspect of extreme dilapidation. In 1818 much feeling was manifested and many votes were passed with respect to the use of the meeting-house for town meetings. Elections had formerly been held in it, and for many years it had been the place for the annual freemen's meeting. It was voted not to permit the town to hold its meetings in the House of Worship. This vote was rescinded, passed again, and once more rescinded. Just how the question was finally settled does not appear.

A notification like the following was probably issued each year :

“The Freemen of the Town of Hartford are hereby notified to attend Freemen’s Meeting, at the South Meeting-House, on Monday next, at 9 o’clock, A. M.

“AZOR HATCH, Constable.

“April 6, 1814.”

The meeting-house of the First Church, dedicated in 1739, had also become decayed, and in 1804 steps were taken for the erection of a new House of Worship, which was completed and occupied in 1807. While this new sanctuary was in process of erection the religious services on election day were held in the South Church, which explains sundry old bills of the committee of the Second Ecclesiastical Society against the State of Connecticut, for preparing and “cleansing the sanctuary.” E. A. Kendall was here on election day in 1807, and his description of its scenes and services is very graphic. The following sentences are quoted as setting forth with some particularity the aspect and condition of the South Meeting-House at that time:—

“At about eleven o’clock, his Excellency entered the State House, and shortly after took his place at the head of the procession, which was made to a meeting-house or church, something less than half a mile distant. The procession was on foot, and was composed of the person of the governor, together with the lieutenant-governor, assistants, high sheriffs, members of the lower house of the assembly, and, unless with accidental exceptions, all the clergy of the State. It was preceded by the foot-guards, and followed by the horse. . . . The church, which from its situation is called South Meeting House, is a small one, and was resorted to on this occasion, only because that more ordinarily used was at the time rebuilding. The edifice is of wood, alike unornamented within and without, and when filled, there was still presented to the eye nothing but what had the plainest appearance. The military remained in the street, with the exception of a few officers to whom no place of honor or distinction was assigned; neither the governor nor other magistrates were accompanied with any insignia of office. The clergy had no canonical costume, and there were no females in the church except a few who were stationed by themselves in a gallery opposite the pulpit, in quality of singers. . . . The pulpit, or, as it is here called, the desk, was filled by three, if not four clergymen, a number which, by its form and dimensions it was able to accom-

modate.' Of these one opened the service with a prayer, another delivered a sermon, a third delivered a closing prayer, and a fourth pronounced a benediction. Several hymns were sung, and among others an occasional one. (This hymn is printed in Kendall's account.) The total number of singers was between forty and fifty."

There were about one hundred ministers in the procession. On the evening following, the annual ball, called the election ball, occurred, and on the Monday following, a second, "more select."

In the year 1816, Dr. Strong died, in the sixty-ninth year of his age, having been pastor of the First Church for forty-two years. He was in all respects a remarkable man, and his ministry had made a deep and abiding impression, both of himself and of the Gospel upon the community.¹ For nearly a quarter of a century he and Dr. Flint had labored side by side harmoniously, each doing his proper work. Dr. Strong was buried in the North Burying Ground, where a monument was erected to his memory. Many of his jokes have been handed down, some of which, like that in which he joined Drs. Perkins and Flint with himself in the distillery business, are coarse enough to have been forgotten. But as a specimen of his brighter wit the story told by Dr. Walker in his History (page 361) may be transcribed here :

Having on one occasion a callow young minister to preach for him, he noticed, a little before the hour for afternoon service, that many of his dissatisfied congregation were passing by his house, on the way to the South Church. Whereupon he said to the unsuspecting young brother, "I do wish Brother Flint's congregation could hear that sermon you preached for my people to-day ; and, late as it is, I think it can be done." A messenger was immediately sent to Dr. Flint and brought a cordial invitation for a repetition of the morning discourse to the South congregation. The sequel can easily enough be imagined.

In 1817, Mr. Joel Hawes appeared in the pulpit of the First Church for the first time and preached. After a consid-

¹ Walker's Hist., Chap. 13.

erably long probation he was called to the pastorate left vacant by Dr. Strong's death, and was ordained on the 4th of March, 1818. He labored in the ministry here with singular simplicity, sincerity, and success, for forty-six years, and for forty-nine years was officially in the pastorate of the First Church. He soon occupied a commanding position in the community, and eventually exercised an influence second to that of no other pastor in Connecticut.

Although Dr. Hawes was in the Center Church and actively at work there when the present writer came to Hartford, and although it was granted that the young man should call the patriarch his friend, and find in him both friend and father, yet there is no need to speak further concerning him here. Dr. Walker's report of him, and particularly Dr. Edward A. Lawrence's biography of him may easily be consulted.

A great excitement prevailed throughout the Second Parish in the year 1822, caused by an attempt to introduce avowed Universalist preaching into the pulpit. It was then believed that the ultimate object of the prime movers in this discreditable scheme was to get control of the funds of the Society, and to put the entire church establishment into the hands of the Universalists. However this may be, had their aims been realized, the Church and Society would inevitably have been moved from its ancient foundations, if not utterly ruined. Some of the committee of the Society were foremost in the effort. The following correspondence will explain the movement :

"HARTFORD, 27th May, 1822.

"REV. DOCT. FLINT:

"SIR,— As Committee of the Second Ecclesiastical Society, we would respectfully represent that a large proportion of the members of said Society, believing in the universality of the atonement and of the final restitution of all men, have expressed their desire that a clergyman agreeing with them in sentiment should be permitted to preach in the meeting-house of the Society one-half of the Sabbaths previous to our next annual meeting. The equity of this proposition may be considered conclusive, from the consideration, that as they are members

of the same Society, and subject to the like burthens with their other Christian brethren, so also are they entitled to equal privileges, and of course have an equal claim with those who differ from them in sentiment, to hear the Gospel preached according to their understanding of the Scriptures.

“ We are, Reverend Sir,
 “ Yours &c.,
 “ Signed,
 “ ELISHA SHEPARD, } Committee.”
 SYLVESTER WELLS, }

This astonishing request came just after the great and powerful revival of 1821, when over sixty persons were admitted to the Church. But the Church had nothing to do with the movement. The Universalist element was in the Society only, and was not particularly characterized by piety in the persons who constituted it. The doctrines of Universalism had been abroad in the air of New England for some time. In 1821, the Rev. Richard Carrique gathered in the State House the first Universalist congregation in Hartford. Three years after he left his people, occupying a building in Central Row, on the site of Central Hall.

To the following letter Dr. Flint replied, two days later, as follows :

“ *To the Committee of the Second Ecclesiastical Society of Hartford :*
 “ GENTLEMEN,— Your letter of the 27th was duly received, and after mature reflection and consideration, I submit to you the following reply.
 “ According to the usages of our country from its first settlement to the present time, and, as far as my information extends, of all other Christian countries, it is considered as the right, the privilege, the duty of a minister, regularly ordained and installed in a Church and Society, to have control of the pulpit belonging to the Parish, on the Sabbath, and at such other times as he may have occasion to occupy it. In exercising this right, however, and in discharging this duty, he is bound by certain restrictions, a principal one of which is that he do not encourage what he considers as fundamental errors to be taught to the people of whom he has the charge ; and that he do not admit, voluntarily, into the pulpit, preachers who inculcate a system of religion materially different from that one on which the church and society were founded. I do not, therefore, Gentlemen, consider myself authorized to comply with your proposal, and

were I to comply, I should betray the trust committed to me when I took charge of the Second Church and Society of Hartford.

“ The Society was incorporated, I believe, in the year 1669, and at that time and ever since, the Society and the Pastor, for the time being, have been considered believers in the general system of doctrines adopted by the Consociated Churches of Connecticut. This system of doctrine is fundamentally different from that which, in your letter, you propose that I should consent to have taught for one-half the Sabbaths, in the pulpit committed to my charge thirty-one years ago the last month.

“ You will therefore perceive, Gentlemen, that by complying with your proposal, I should be guilty of a gross violation of my ordination vows. I should give my sanction to what I believe, to what the Church believes, and to what a respectable portion of the parish believes to be a dangerous error, and I should drive several hundred people from the house where they have been accustomed to meet to worship God on the Sabbath, where, according to the laws of the country, they have a right to meet, and from which they cannot be debarred, except by a exertion of arbitrary power.

“ Permit me therefore to observe to you, that I and those who act with me in this business, claim no right to dictate to others what religious sentiments they shall embrace, and we trust that we are really as much opposed to religious persecution as those who say so much concerning love and good-will to men.

“ All that we claim and all that we ask, is to be left to the unmolested enjoyment of our own opinions, and to the occupancy of a house of worship that was built by our fathers for persons of our general system of sentiments, our right to which we conceive we have not forfeited. If any members who have been members of the Society have materially altered their sentiments, we are certainly willing that they should enjoy their own opinions; but we believe they have no right, however numerous they may be, to what, upon every just and honest principle, belongs to people of a different persuasion.

“ I hope, Gentlemen, you will maturely consider what I have written, and if it should not produce conviction in your minds that I am correct, I shall at least have discharged my duty, and I must leave the event to the wise disposal of that Providence which controls all things.

“ Yours with due consideration,

“ ABEL FLINT,

“ Pastor of the Sec. Church and Soc., Hartford, May 29, 1822.”

This letter, so admirable in its spirit, and so felicitous in its firmness, did not convince the Committee, who then set

about to carry their point by strategy. It should be stated here that Dr. Flint, at this time, was in delicate and declining health.

He had sustained severe bodily injuries by being violently thrown from a wagon, and was unable to preach much, or to go abroad in the discharge of his duties. Taking advantage of this fact, the Committee arranged to put Rev. Mr. Carrique, a Universalist minister, into the pulpit on a Sunday evening. The project became known, and the sanctuary was filled at an early hour, and a scandalous scene occurred. The choir (in which were several persons with whom the writer has conversed about the matter) did what they could to hinder the outrage. They sang on, tuning up with ever new ardor, as if they would "occupy the whole time," until they were finally silenced by authority. The following account of what then and there happened was written down the same evening by an eye-witness of the proceedings, and whose name is a sufficient guarantee of the trustworthiness of his statement:—

"Rev. Mr. Carrique, a Universalist preacher, came into the house before the bell rung, accompanied by Dr. Wells and Elisha Shepard, and Mr. C. went into the pulpit. The house was well filled. There had been a meeting appointed by Dr. Flint; the Rev. Mr. Smith had been invited to preach by Dr. Flint, who was absent; the choir had been singing for some time. Soon after the bell commenced ringing Mr. Smith came in and went up into the pulpit. Dr. Wells followed him up. After some whispering between Dr. Wells and Mr. Smith, he got up and stated to the people that he had come there to preach, that he was a stranger and did not understand the difficulties in the Society, but had been requested by Dr. Flint to preach for him in that place, and he should preach unless he was forbidden. He told the Committee (Dr. Wells and Mr. Shepard) that he could preach in the chapel or out of doors, if he could not preach there. Dr. Wells then arose in the pulpit and said that the Society ought to know that the time for which the agreement was made with Dr. Flint, that he might use the house Sabbath evening, ended in March; that Dr. Flint had been informed on Saturday afternoon that a large number of the Society were desirous to hear Mr. Carrique preach, and that Dr. Flint had notified his people to meet here when he knew that Mr. Carrique was to preach! Rev. Mr. Smith

then said, 'Do you forbid my preaching?' 'No,' said Dr. Wells, 'I did not say so.' Mr. Smith replied, 'then I will preach if I am not forbidden' He then took hold of the Bible. Dr. Wells then said, 'We expect Mr. Carrique to preach.' Mr. Smith then said, 'I will go to the chapel and preach there, as I cannot preach here.' There was now great commotion in the house, many voices calling on Mr. Smith to preach. Mr. Smith said, 'If I am forbidden to preach by the Committee, I wish them to say so.' Mr. Shepard said, 'I wish you would not preach, I wish you would go away.'

The noise and confusion were very much increased, and Mr. Smith soon left the house, the people following him. Dr. Wells then called for Squire Niles, and he came into a pew near the pulpit. Dr. Wells requested Mr. Carrique to begin the service. He began by reading a Psalm, and then there was so much noise made by the people going out, that he was obliged to stop. Dr. Wells then, in a loud voice, said that religious services had commenced, and any person who made a disturbance would be prosecuted according to law; Squire Niles had the Statute Book, and, if necessary, would read the Riot act. Three-fourths of the people then went to the chapel, headed by the good old Deacons Hempsted and Tileston.

"Thus ended the attempt of the Universalists and infidels to obtain possession of the good old South Church and its fund. After this the people came out in their strength, and their enemies were scattered.

"I was present, and wrote the preceding account at the time.

"Signed

B. HUDSON, JR."

Two other letters bearing on this affair were preserved, but are not sufficiently important to quote here. I have given true and literal copies of the foregoing documents. When Mr. Hudson's account was first published by me, in 1870, it was fully corroborated by several persons who were witnesses of the notorious proceedings.

At a meeting of the Society held in the Meeting House, Sept. 22, 1822, the following resolution was submitted to the meeting by Dr. Sylvester Wells:—

"WHEREAS the Inhabitants of this Society are divided in their religious opinions, not only as to matters of faith, but also as to what description of preaching has the most salutary and beneficial influence upon the community, whereby a portion of them have long been deprived of equal *civil* and *religious* privileges and advantages as members of said Society, wherefore,

“ *Voted*, that the Committee of said Society be and they are hereby empowered and directed to open the Meeting House of said Society to such minister or ministers of the Gospel, sustaining a fair moral character, to preach therein, as they may think expedient, a portion of the time, not exceeding one-half of the Sabbaths from this period to the next annual meeting of the Society, *provided* that the preaching which may be authorized or permitted by virtue of this vote shall not subject the Society to any expense or charge whatever, &c., &c.”

The Society Record of that meeting contains this closing sentence :

“ After a short discussion on the above vote, the question was taken, and decided in the *negative* by a large majority.”

In a letter written by Mrs. Ruth Patten (widow of the former pastor, and then eighty-four years of age) under date May 30, 1823, the sequel of this affair is indicated.

“ Dr. Flint has of late been quite an invalid, goes out but little, appears dejected and unhappy. About sixty of his parishioners have signed off to join the Universalists, who are building a splendid church south of the State House. Many other buildings are going up; much animation expressed on every subject but religion.”

In November, 1823, Dr. Flint sent his resignation to the Church and Society, and insisted upon immediate action for the dissolution of his pastoral relation. After several meetings, in which the proposition to settle a colleague with him was discussed, it was at length decided, on his earnest request, to grant him a complete dismission.

The numerous letters and communications that were interchanged between him and his people on this occasion show that a deep and cordial respect and affection were mutually felt by them. In one of his communications Dr. Flint stated that “all the present members of the Church, with one exception (the venerable Thomas Seymour, Esq.), have been admitted during my ministry, which has continued nearly thirty-three years.”

An ecclesiastical council was convened, Jan. 13, 1824, “for the purpose of dissolving, if found expedient, the pas-

toral relation of the Rev. Abel Flint, D.D." The result of this council was that the said pastoral relation "be, and hereby is dissolved." In this result Dr. Flint was commended with great cordiality and sympathy, as a good and faithful and able servant of the Master. The Church sent him tender letters of sympathy and affection. On the 7th of March, 1825, Mr. Flint died, in the household of Col. Elijah Terry, in a wooden house next north of St. Peter's Church, and his funeral sermon was preached by Rev. Dr. Thomas Robbins of East Windsor. He was buried in the South Burying Ground, on Maple Avenue, where his monument still stands.

That his ministry here was a laborious and fruitful one cannot be doubted. He was active and earnest in all good works. He was a promoter of whatever seemed to be conducive to the public welfare. It is said that the Institute Library may be traced back to his zeal in providing good reading for the people of the parish. He was a Christian gentleman of unusual culture. Dr. Leonard Bacon, in his address at the two hundredth anniversary of this Church, 1870, described "the majesty of Dr. Flint" in his prime, most felicitously :—

"The first time I spoke to the majesty of Dr. Flint, was when I went to his house to be examined for admission to the Grammar School. He was one of the Trustees, and he often came to see how the school was going on, and to examine us in our Latin or Greek. The boys liked to see him come,—we liked his beaming face and his sonorous voice, for there was evident kindness under his impressive dignity."

"He was a man whom nobody could meet on the pavement without taking particular notice of him. To see him marching up Main Street, with his ivory-headed cane, in his clerical dress, which was antique even then, would gladden the eyes of a modern Ritualist. I remember the black coat of a somewhat Quakerish cut, the black japanned buttons, the knee-buckles and shoe-buckles, the blue coat, too, that enveloped his stately form in colder weather, and the broad-brim hat on the short, snow-white hair, which, by contrast, made his smoothly-shaven face seem more florid. He was a man of more culture than genius, with a polished style of writing, with a graceful and impressive oratory, and with a perfect observance of all pulpit proprieties."

Hartford June 9th: 1797 —
 Recd of Jas^r Bull, Trustee of the Second Society, in Hartford June
 Thirteen Dollars in full for my Salary commencing March 3^d
 1796 and ending March 3^d 1797 by Sunday payment, as per
 Account with the Day —
 500 Dollars Abel Flint.

FAC-SIMILE OF ABEL FLINT'S RECEIPT.

The first quarter of the nineteenth century was a period in which Connecticut experienced great distress and trial by the burdensome war of 1812, and was greatly agitated by political contentions involving the downfall of Federalism and the adoption of a new Constitution which established complete religious liberty. But it was a period, also, of enlarged Christian activities, of awakening literary life, of social development, and of commercial expansion. The Great River was bridged. Insurance and transportation companies were organized. The Institution for the care and instruction of the Deaf and Dumb was planted, the Female Beneficent Society was organized, and children were gathered into Sunday-schools. The temperance reformation began in the churches, or with the ministers, and Rev. Lyman Beecher brought his great powers to bear for its successful prosecution. Fairfield Consociation, in 1812, banished intoxicating liquors from its meetings, and this first example of the sort was soon commended and adopted in other similar bodies. Out of consideration for brethren scattered in the borders of the wilderness sprang the Connecticut Missionary Society, and as those borders were pushed westward by the tide of emigration from the eastern coast-strip, the missionaries followed. Bible societies were formed. The American Board of Commission-

ers for Foreign Missions was organized at Farmington, in 1810, and local auxiliary societies sprang up throughout the State. The consciousness of wider, yea, of world relations, was quickened in the people. They began to realize the fact of their nationality, and the boundless extent and resources of their country. With the feeling of independence came the consciousness of power and responsibility.

The complete downfall of Federalism, in the national election of 1800 which introduced the long supremacy of Jeffersonian principles in the government, was attended with changes which affected all forms and departments of life, and which, a few years later, completely reversed the relations of political parties in Connecticut, the very citadel of Federalism and conservatism. This was more than the defeat of a political party in the country and commonwealth. It was a revolution, logically developed out of the principles of the Declaration of Independence, fostered by sympathy with the French Revolution, and carried forward irresistibly along the lines of political equality, universal suffrage, and popular government. Out of that vehement struggle came that which is distinctively American in manners, customs, habits of thought, freedom of speech and opinion, and in that confidence in the people which the old Federal aristocracy, with all its splendid virtues, lacked.

To show how this political revolution was finally accomplished in Connecticut in 1817, by a coalition of Episcopalians, Baptists, Methodists, and other denominations with the Republicans, it is necessary to briefly state the successive steps by which religious liberty had been partially attained.

From the settlement of the colony down to 1708, all the inhabitants were taxed to support the religious societies in their respective towns or plantations. The underlying theory, never abandoned, but more or less modified from time to time, was that each citizen should pay a tax, levied and collected like other taxes, for the support of religion.

In 1708, when the Congregational Churches, consociated according to the Saybrook platform, were legally established by an act of the General Assembly, a Proviso, popularly known as the Toleration act, was appended to the act of establishment, by which sober dissenters from the established order were permitted to organize and worship according to their own way and consciences. But they were not yet exempted from taxation for the support of the Congregational societies.

In 1727, an act was passed permitting Episcopalians to pay their taxes for the support of religion to their own societies, and exempting them from taxation to support the established churches. In 1729, a similar liberty was granted to Baptists and Quakers. To enjoy the liberty of this provision one must be near enough to some organized Episcopalian or Baptist Society to be a member of it, and to attend its public worship, and strict constructions were put upon the law, so that persons living at some distance from the aforesaid societies were excluded from the benefit of the law. Moreover, for people living in places where there was no other than the Congregational Church, the law gave no relief. They were taxed for the Congregational Church in their towns as before.

In 1784, by a revision of the Statutes, the *legal* establishment of the Congregational churches consociated under the Saybrook Platform was repealed, and all religious societies were alike tolerated, but "public worship was still presumed by law to be the duty of every citizen, and those who were not enrolled in other societies were treated and taxed as members of the Congregational parishes." A further relief was granted in 1791. One might lodge his written certificate with the clerk of a society and obtain liberty to "sign off" from further responsibility to it. But still there remained several irritating facts. The theory survived and was in force that every man must be taxed somewhere for the support of religion. To get free from liability to Congregational churches he must take measures that were con-

sidered by many to be annoying and humiliating. Often, where only Congregational societies existed, the rates were rigidly enforced upon unwilling and indifferent persons. Old grudges and antipathies were cherished. The time for independence had come. The control of the government and its patronage were thought to be in the hands of the "standing order." Gradually the churches other than Congregational were drawn in sympathy to the Jeffersonian or Republican party, and many of the Congregationalists, as well, joined the new coalition for Toleration.

An Episcopalian was elected Lieutenant-Governor in 1816, and in the ensuing year Oliver Wolcott was nominated and elected Governor by the motley, but powerful, Toleration Party. A majority of the same party were in the General Assembly. Rev. Mr. Croswell, an Episcopalian clergyman, preached the election sermon in the Center Church, and at the dinner for the clergy, the venerable Dr. Perkins of West Hartford made a pleasant speech, in which he said, "I little thought, when I catechised the children at the South End, that Harry Croswell would become an Episcopal minister, and preach the Election Sermon!" Following this triumph came the Convention which abolished the charter of Charles II, and framed the new Constitution of 1818, by which complete religious liberty was established, and the support of all religious societies was made purely voluntary. Men were at liberty to associate themselves as they pleased, or to be completely independent of all religious societies if they preferred. Many good men, like Dr. Beecher, regarded this result as likely to be disastrous, and deeply lamented it, but the experience of seventy years has not justified their apprehensions.

All this time, the manners and customs and habits and dress of the people were rapidly changing. A "Jeffersonian plainness" supplanted the statelier fashions of a somewhat aristocratic federalism, or drove them into conservative and clerical corners. The town meetings in the Second Church ceased to be the decorous and solemn assemblies of old, and

took on electioneering aspects and a democratic rudeness and irreverence which caused many to object to having houses of worship used for such purposes.

"At the period of my earliest recollections," writes S. G. Goodrich, "Men of all classes were dressed in long broad-tailed coats, with huge pockets, long waistcoats, and breeches. Hats had low crowns, with broad brims. The stockings of the parson, and a few others, were of silk in summer and worsted in winter; those of the people were generally of wool, and blue and gray mixed. Women dressed in wide bonnets—sometimes of straw and sometimes of silk; the gowns were of silk, muslin, gingham, &c.—generally close and short-waisted, the breast and shoulders being covered by a full muslin kerchief. Girls ornamented themselves with a large white Vandyke."

And the same writer says of the old "age of politeness":

"For some reason or other, it seems to have gone down with old Hartford Convention Federalism. The change in manners had no doubt been silently going on for some time; but it was not distinctly visible to common eyes till the establishment of the new constitution. Powder and queues, cocked hats and broad-brims, white-top boots, breeches and shoe-buckles,—signs and symbols of a generation, a few examples of which still lingered among us,—finally departed with the charter of Charles II., while with the new constitution of 1818, short hair, pantaloons, and round hats with narrow brims, became the established costume of men of all classes."¹

This period was the early spring-time of American literature. The coterie known as the "Hartford wits" was famous in the first years of it. Trumbull's collected poems were published in 1820. Mrs. Sigourney first appeared as an author of prose and verse in 1815. S. G. Goodrich (Peter Parley) was here from 1811 onward, and did much to stimulate an interest in literature. Literary clubs flourished.

¹ A daughter of Dr. Flint, Mrs. Norton, told the following anecdote, in 1870: During the war of 1812 some soldiers were in the South Church on a Lord's Day, and when the good Doctor announced his text, "Fear God, honor the King," one of the soldiers, more patriotic than sober, startled the congregation by rising to his feet and crying out, "Fear God, honor the President, *Sir!*!" He was quietly subdued, but Dr. Flint's gravity was sorely tried, albeit he was not ardent in his honor of the President.

Percival's poems were published in 1821, Drake's *Culprit Fay* in 1819, Bryant's *Thanatopsis* and the *North American Review* in 1817, and Cooper's *Spy* in 1821. Irving's *New York* was printed in 1809, and his *Sketch Book* in 1819. The *Connecticut Mirror* had three successive editors of unusual literary ability, Theodore Dwight, Colonel Stone, and John C. Brainard. The *Hartford Times* was established under able editorial management. Irving, Cooper, Bryant, Halleck, Paudling, Drake, Brainard, Hillhouse, Percival, Everett, and others were arising to answer Sydney Smith's question, "Who reads an American book?" The famous law-school in Litchfield, where many distinguished men pursued their legal studies, may be mentioned. Calhoun, Clay, and Webster were coming to the front rank in national politics. This literary revival was powerfully stimulated by the new school of English writers, whose works were eagerly and widely read. Cowper had supplanted or supplemented Dr. Watts. Burns' poems were read with avidity, despite their dashes of naughtiness. Campbell's *Pleasures of Hope* and Roger's *Pleasures of Memory* were everywhere popular. Byron was denounced by the godly, but his poems spread like wildfire, and a Byronic rage prevailed, not altogether wholesome. Dr. Lyman Beecher admired his genius, and thought he could have converted the erratic poet, had opportunity been afforded. Each number of the *Edinburgh Review* was eagerly awaited, and, notwithstanding Jeffrey's trenchant criticisms, Wordsworth, Southey, Coleridge, and others of that school found grateful readers. Jane Porter's *Thaddeus of Warsaw* and *Scottish Chiefs*, Hannah More's mild compositions, and Miss Edgeworth's tales were everywhere perused. But Walter Scott's cheery, hearty, noble bugle-blasts were the great awakening notes of the time. The splendid poems with which he delighted and enkindled all hearts here were speedily followed by the bewitching romances, culminating in *Ivanhoe*, which enchanted multitudes of young and old. The era of splendid fiction had come. No complete history of any church in New England at that time can omit

to notice, if it cannot fully trace and estimate, the influence of such a literary revival and culture.

The improvement in music was also considerable. The choir of the First Church, in 1818, when Dr. Hawes came hither, was regarded as one of unusual excellence, and its performances, on special occasions, were eagerly attended. At Christ Church, in 1816, a concert was given consisting of selections from the *Messiah*. Oratorios of a moderate sort were given by the *Jubal Society*. In 1822 the following advertisement appeared:—

SELECT ORATORIO.

The Choir under the instruction of Mr. ALVAH HATHAWAY will perform the following select pieces of Music, in the SOUTH CHURCH in this City, on Wednesday evening, the 15th inst.

PART FIRST.

1. Anthem.	O praise the Lord.	Handel.
2. Hymn.	Jesus lover of my soul.	Madan.
3.	Do. Hence from my soul.	Wyvill.
4.	Anthem. Hark, the Herald Angels sing.	Arnold.
5.	Duet.	
6.	Anthem. Behold the blind their sight receive.	Peck.
7.	Do. By the rivers of Babylon.	Ashworth.
8.	Do. I beheld, and lo, a great multitude.	Arnold.
9.	Duet.	
10.	Hymn. Old Hundred.	

PART SECOND.

1.	Anthem. As Israel's people in despair.	Stevens.
2.	Ode. Grateful notes and numbers bring.	Madan.
3.	Duet.	
4.	Anthem. Strike the Cymbal.	Pucitta.
5.	Do. Shepherds rejoice and send your fears away.	Leach.
6.	Do. O come let us sing unto the Lord.	Chapple.
7.	Do. Lord of all power and might.	Mason.
8.	Do. Hosanna, blessed is he that comes.	Rev. C. Gregory.

Doors open at 6 o'clock.—Services to commence at half past 6.—Tickets 25 cents—Children half price, to be had at the office of the *RELIGIOUS INQUIRER*, at A. HATCH'S LOTTERY OFFICE, and of Mr. CONNOR, State-street.—Also at the door of the Church.

In Hartford the old fuguing style and the Billings school of composition had given way to English tunes and anthems of a nobler kind. Organs were introduced in churches, musical societies of a superior sort were formed, and excellent collections of church music were published, among which was Lowell Mason's *Boston Handel and Haydn Society's Collection of Church Music*, in 1821. The great work of musical education accomplished by Mr. Mason dates from the year 1827, when he removed to Boston and took "general charge of music in the churches there."

From the aforementioned *Recollections of a Lifetime*, by S. G. Goodrich, the following description of Hartford in 1811 is taken :

"Hartford was then a small commercial town of four thousand inhabitants, dealing in lumber, and smelling of molasses and old Jamaica, for it had still some trade with the West Indies. There was a high tone of general intelligence and social respectability about the place; but it had not a single institution, a single monument that marked it as even a provincial metropolis of taste in literature, art, or refinement. Though the semi-capital of the State, it was strongly impressed with a plodding, mercantile, and mechanical character."

And yet, when Dr. Hawes came to Hartford, in 1818, after preaching in the First Church, he wrote that he had "never preached to such a congregation before. The one in Park Street (Boston) is inferior in respect to number, character, elegance, and, I believe, in every other respect."

Thirty-five years later he said, concerning that first Sabbath here :

"I shall never forget the impression made on my mind when I first passed up the broad aisle to enter this pulpit. I seemed to be in the midst of an assembly of Roman senators, so thickly scattered in every part of the house were the grave and reverend men to whom I have referred. Their heads, hoary with age and with honor, and their upturned countenances, so intelligent, so dignified, so devout, so thoughtful, filled me with awe as I beheld them."

With such pleasant testimony this chapter may end.

CHAPTER VII

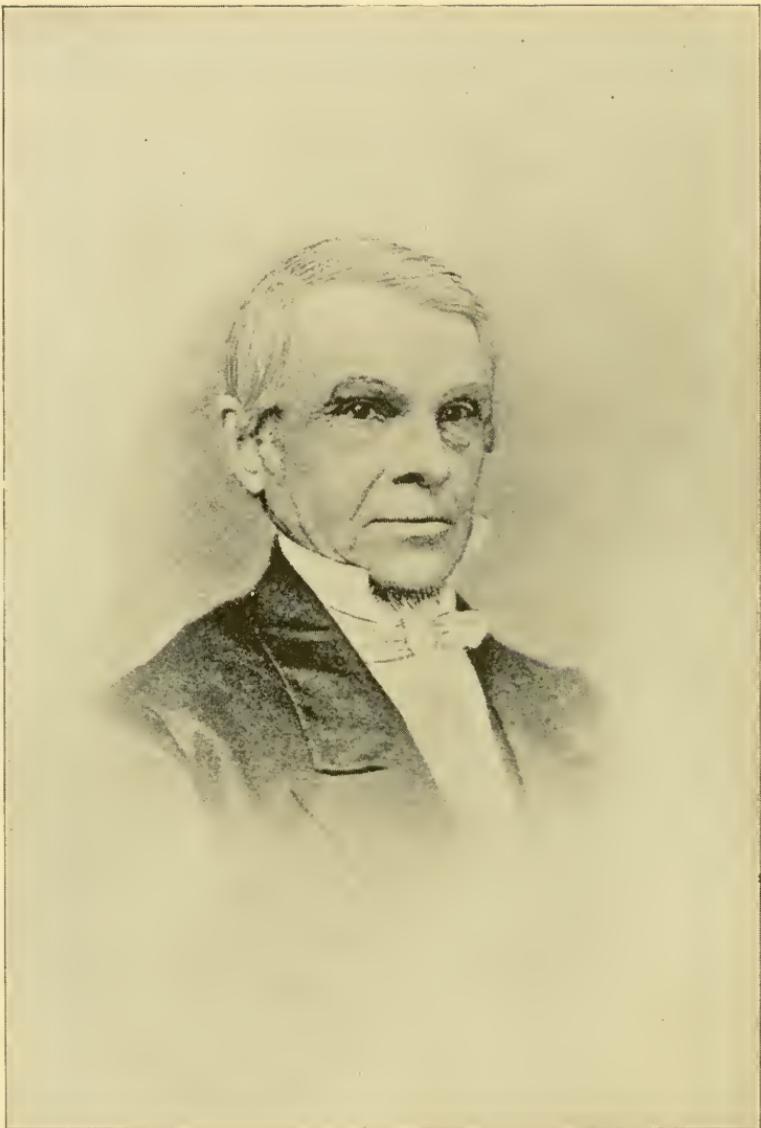
DR. JOEL HARVEY LINSLEY, REV. CORNELIUS C. VANARSDALEN, DR. OLIVER ELLSWORTH DAGGETT,
DR. WALTER CLARKE, 1824-1860

AMONG THE several ministers who had been employed to preach in the Second Church during the closing year of Dr. Flint's ministry, was Rev. Joel H. Linsley, whose ministrations proved so satisfactory to the congregation, that the Society proceeded, without delay, to invite him to become their pastor. Dr. Flint was dismissed January 13, 1824, and at a meeting of the Society held on the 21st, it was voted to extend a call to Mr. Linsley, and to offer him a salary of eight hundred dollars and the use of the parsonage and garden connected therewith. This prompt action was in accordance with Dr. Flint's wishes and recommendation, and he was present at the Society's meeting, and received thanks for his services.

On the 26th of January, the Church held a meeting and voted unanimously to extend a call to Mr. Linsley, whose labors they had, for some time past, enjoyed.¹ To these invitations Mr. Linsley replied in brief letters of acceptance, and the Committees of the Church and Society made arrangements for his ordination. An Ecclesiastical Council was called for that purpose, which convened at the house of Dr. Flint, on the 24th of February, 1824. The First Church in

¹Among papers recently discovered, was one of which the following is a copy. It bears no date, and whether it was ever adopted by the Society is uncertain: "Voted, That should Mr. Joel H. Linsley accept the call of this Society as this day made, to settle with them, it is understood as a part of the contract proposed, that whenever two-thirds of the legal voters of said Society, at any legal meeting, shall resolve that it would be best for the interests of said Society to dissolve said contract, that their relation as pastor and people shall cease."

The paper seems to be in the handwriting of Henry Seymour.



JOEL HARVEY LINSLEY

Hartford, and the Churches in West Hartford, Windsor, Rocky Hill, Wethersfield, Newington, Glastonbury, and East Windsor were represented by their pastors and messengers. Dr. Flint was chosen Moderator, and the business of the Council was then transacted.

After a full examination of documents and candidate, it was voted to approve and ordain Mr. Linsley. One or two things in the record of the Council are significant. One is found in the following clause: "After a full examination of Mr. Linsley as to his motives in desiring the office of a *Bishop*."

Another is found in the fact that Mr. Linsley gave his "*qualified* assent to the Heads of Agreement adopted for the regulation and government of the churches in this State."

The ordination services were held at eleven o'clock A.M. on the 25th of February, 1824, Prof. Fitch of New Haven preaching the sermon, and Rev. Joel Hawes giving the right hand of fellowship.

Rev. Joel Harvey Linsley, D.D., was born in Cornwall, Vt., July 15, 1790. His father was Hon. Joel Linsley, who went from Woodbury, Conn., to Cornwall in 1775, was Town Clerk from the organization of the town until his death, represented the town for several years in the State legislature, and was Chief Judge of the County Court. Joel Harvey was the fourth of eight children, and one of his brothers, Charles Linsley, Esq., was a lawyer in Vermont. He fitted for college under Rev. Jedediah Bushnell, pastor of the Church at Cornwall, and at Addison County Grammar School, was graduated at Middlebury College in 1811, taught one year in Windsor, studied law at Vergennes with David Edmond, Esq., was two years tutor at Middlebury, completed his legal studies, was admitted to the bar in 1815, and practised the legal profession until 1821. About that time he felt constrained to enter the ministry, and studied theology at Middlebury and Andover. Having spent a year in Missionary work in South Carolina, he came to Hartford, and was pastor here for eight years, when he was dismissed, and became pastor of the Park Street Church in Boston in 1832. In 1835,

he was chosen president of Marietta College, Ohio. In 1846, he became pastor of the Congregational Church at Greenwich, Conn., and continued there until his death, which occurred on Sabbath morning, March 22, 1868.

One of the earliest minutes in the Church records of 1824, is that concerning a letter from the "North Church and Society" in Hartford, requesting that the Pastor and a delegate of this Church "be present to assist in the ordination of Mr. Carlos Wilcox¹ over said Church and Society." The North Church (now Park Church) had been organized in September, chiefly of members of the First Church, and their first minister was ordained November 30, 1824. Mrs. Ruth Patten, writing from Hartford about this time, said :

"The new Congregation (North Church) appears like a new married couple. Their house is perfectly neat, aisles carpeted, no gallery except a small one above the pulpit for singers, and just such a minister as they want."

She also said:

"I think at the South (Church) they have a proper man for them. . . . Having gained considerable knowledge of human nature connected with strength of nerves, he appears peculiarly calculated for their minister."

This remark of the venerable widow of a former pastor of the Second Church may seem somewhat tinged with personal prejudice, but it unquestionably reflects the real state of things in the South Parish at that time. The trouble with the Universalists, in 1822, had somewhat shadowed it, and for various reasons it was in general disfavor. There were noble men and women in the Church, but they were comparatively few. There were discordant elements in the Society, and petty jealousies and rivalries of a rustic and

¹ Mr. Wilcox, who had preached some time for Dr. Flint, remained in the North Church less than two years, and died in 1827. He was of frail health, but of singularly engaging qualities, and an eloquent preacher. A volume of his sermons, with some poems, was published here in 1828. A sketch of his life is given in Sprague's Annals, second volume.

obstinate sort. The writer has been told by those who were members of the Church from 1820 onward, that "petticoat influence" was banefully strong then in the Parish. Whatever that may mean, it has a sinister sound. Perhaps the Society was never in a lower condition, socially, than when Mr. Linsley vainly strove to harmonize and elevate it. The rural element in it was predominant.

In 1824 the Church voted that "the choir of singers be allowed to hold a meeting for singing in the South Chapel on Sabbath evenings after religious services are over." That same year Mr. Linsley undertook to inaugurate a system of "Gospel discipline" in the Church, and almost immediately thereafter, sundry persons were brought into discipline and solemnly excommunicated. Doubtless the persons thus dealt with deserved their sentences, and the whole process seems to have been regularly and faithfully carried on, but whether the course thus taken was discreet is open to doubt. It certainly increased the good pastor's difficulties.

In 1825 the Church was invited to attend, by pastor and delegate, a council in New Haven for the purpose of ordaining the Rev. Leonard Bacon as Pastor of the First Church in that city.

In 1827 the Church voted to "purchase a flagon, a baptismal font, and four new cups, to be paid for out of the proceeds of the sale of the chapel." As will be seen, a new meeting-house had been built, with chapel accommodations, and there was no longer any need of the chapel on Buckingham Street. What became of that building is unknown. The proceeds of its sale were probably not much more than was required to pay for the flagon, font, and cups.

¶In 1827 there were six Sunday-schools in the city, and that of the North Church was the largest, numbering two hundred scholars and forty teachers. The South Church school was next in numbers, having one hundred and fifty scholars and forty-one teachers. In all the schools there were seven hundred and fifty scholars and one hundred and

ninety teachers. (Memorandum by Dr. Linsley in Ch. Records.)

In 1824 the Society voted that henceforth warnings of its meetings published in one or more of the city newspapers should be considered as legal. It was also voted to reserve a certain number of pews in the meeting-house, for the use of such persons as the Committee think best to seat therein, and to sell the residue at auction to the highest bidder, on a specified day.

It was also voted that "this Society will not consent to the Town of Hartford holding their meetings in the 2d Ecclesiastical Society's House of Worship, after this date (April 10)." It was also voted "to allow five per cent. to all purchasers of pews if they make payment to the Treasurer within thirty days from the date of said sales."

It has been already remarked that the meeting-house of the Society was in bad condition, and that its removal had been more or less earnestly advocated. It was in the highway, and was regarded as an obstruction to the increasing travel and traffic of the city. The time had come for a new house of worship, and in January, 1825, at a Society meeting, two-thirds of the members thereof being present, it was unanimously voted "to build a new Meeting House and to establish a place where it shall be erected."

The place fixed upon was "a certain piece of land fronting east on Main Street and north on Buckingham Street, and bounded south on Daniel Wadsworth's land, and west on Ward and Bartholomew's land," — the site of the present house of worship. The old way of making out a rate-bill and assessing each member of the parish his proportion of the sum required, and so paying for the meeting-house, was no longer practicable. Nor was it possible to raise the money requisite for such a building by voluntary subscription. But it was possible to induce the people who could not or would not give the needed money, to lend it to the Society, especially as they were promised six per cent. interest on their loans. Accordingly, with much verbiage of

a legal sort that need not be quoted, the Society authorized and directed their committee to issue certificates of stock to the amount of \$12,000 to defray the expense of purchasing a site and erecting a meeting-house, and appointed Chauncey Barnard, Charles Butler, and Henry Kilbourn a committee to build the meeting-house, to make all necessary contracts, carry them into execution, settle them and all demands of building, and to draw orders on the treasurer for the payment of all such expenses, and generally to do all such lawful acts as might be necessary to carry into effect the main purpose of erecting a house of worship.

This building committee was also authorized "to sell and dispose of the present Meeting-House belonging to the Society . . . and apply the avails thereof towards paying the necessary expenses of building the Meeting-House to be erected according to the foregoing votes."

After much consultation with architects and study of plans, a contract was made with Col. William Hayden for the entire work of constructing the meeting-house, and for the specified work he was to receive in payment the sum of \$13,000 and the old meeting-house. Col. Hayden entered at once and vigorously upon the work.

As the work went on many alterations, involving additional expenses, were deemed necessary, and the Society, in 1828, authorized the issue of stock certificates for the further sum of \$11,000, making the total sum for which such certificates were issued, for the purpose of paying for the sanctuary, \$23,000. But this estimate included the price of an organ, which was ordered by vote of the Society, at a cost of \$3,000.

That same year the Society formally released to the city of Hartford all its right, title, and interest to the land on which the old meeting-house had stood, in consideration that the city should convey to the Society a certain piece of land belonging to said city, on which the meeting-house now stands, "commencing 16 feet from the North East corner of said Meeting House and running west to the land of

Ward and Bartholomew, the same width parallel with said house."

Buckingham Street originally joined Main Street by a southerly curve. The Society exchanged its land in the old highway, where its old house had stood, for a strip of the city street north of its present house; and thus Buckingham Street was made to intersect Main Street at a right angle.¹ So the old wooden meeting-house, completed in 1754, disappeared in 1827.

In 1826 the sum of one hundred and seventy-five dollars was appropriated for music, and the same year the South Singing Society was organized, of which the Ecclesiastical Society expressed its cordial approval.

Mention has been made of the sale of the old chapel on Buckingham Street, which belonged to the Church. In 1826, while the new sanctuary was building, the Society graciously leased to the Church "the west room in the basement story of the new Meeting House" for a merely nominal rent, on condition that the Church should "finish off said room fit for occupation in three years," and that the room should be used only for religious meetings, and that the Church should keep the room in repair. The Church did "finish off" this basement room, and for many years used it as a chapel. The signs of such a chapel are still to be traced there, but, with defective drainage, that basement chapel must have been a miserable place for church meetings. It was low, damp, dark, and ill-ventilated, and must have been unwholesome.

The meeting-house thus begun in 1825 was completed early in 1827, for it was dedicated on Wednesday, April 11, 1827, probably in the afternoon. The *Courant* of April 16th says:

"The new Meeting House lately erected by the South Ecclesiastical Society was dedicated on Wednesday last. The introductory prayer was made by the Rev. Dr. Perkins. The Rev. Mr. Linsley, Pastor, preached

¹ The map or sketch of the Buckingham property given to the Society, page 127, will show how the land lay previous to this change.

the Sermon from Gen. 28: 17, and the Rev. Mr. Hawes made the concluding prayer. All the services on the occasion were highly appropriate and interesting. The Building itself is finished in elegant style, and the Society deserves credit for the laudable spirit and enterprise manifested in its erection."

All this is doubtless true, but it may not be ungracious to add here that the credit for *paying* for the meeting-house belongs to a later generation.

The sermon preached by Dr. Linsley on that occasion is in the archives of the Society, and is in all respects an excellent discourse. At a fitting moment, during his sermon, the Pastor paused, and invited the congregation to rise and unite with him in a solemn act of consecration. The congregation arose and reverently stood while Dr. Linsley offered a fervent prayer, from which the following dedicatory sentences are quoted :

"To Thee, the only living and true God, the Father, the Son, and the Holy Ghost, we dedicate this pulpit for the preaching of Thy word—for the promulgation of Thy pure and holy gospel. To Thee we dedicate this altar, to bear the sacred vessels of the sanctuary, the water of baptism, and the symbols of a Saviour's dying love. To Thee we dedicate these seats, these walls and gates, with all that pertains to this sacred edifice, for the performance of Thy worship, for the sanctification and improvement of Thy Sabbaths, for the advancement of Thy glory and the salvation of redeemed sinners."

The following notice appeared in the *Courant* of April 9, 1827 :

"A CONCERT OF SACRED MUSIC

will be given on Wednesday, 11th April, the evening of the dedication of the New South Meeting House in Hartford. Tickets, twenty-five cents—and may be had at the bookstores of Goodwin & Co.; P. B. Gleason & Co.; H. Huntington Jr, and D. F. Robinson & Co. *Exercises to commence precisely at seven o'clock.*"

Only a little later the North Singing Society gave an oratorio concert in the North Church, and similar concerts were frequently given in the First Church.

From the report of the Building Committee it appears that about one thousand dollars were expended in furnishing the house with stoves, cushions, desk, sofa, lamps, table, and chairs. The committee had, as has been suggested, exceeded the first estimates and provisions by about eight thousand dollars, and the organ had cost three thousand dollars more, but no one seems to have complained. The committee reported that the sales of pews or "slips" the last year were fully adequate to pay the interest on the whole amount of indebtedness, and to leave a surplus of six hundred dollars, although only three-fourths of the slips had been sold. And they were pleased to think that, with the same success from year to year, in twenty years the house would pay for itself, over and above the interest. This hopeful view was not, however, justified by subsequent events.¹

On the 6th of April, 1830, Dr. Linsley addressed a letter to the Committee of the Parish, requesting them to call a special Parish meeting, for the purpose of receiving and acting upon a communication which he would make to that meeting. The meeting was duly called, and the written communication which Dr. Linsley then and there made to the members of the Parish, dated May 1, 1830, is now before me. It is a long document, in which the writer discloses, with almost too great frankness, the story of his financial embarrassments, and of his ineffectual endeavors to live within the limits of his salary. It is evident that he had been charged with extravagance, for he rebuts this accusation in words that show how keenly he felt its injustice. Several facts of interest are mentioned. He had left a lucrative legal business to enter the ministry. He had been obliged to draw upon a little property acquired in the practice of law to eke out his annual expenses as a minister. The rent of the parsonage consumed one-fifth of his salary.

¹ The pulpit originally built in this meeting-house survives, in part, in the Sunday-school room. The mahogany sofa that was placed in the pulpit at first has recently been discovered and rehabilitated, and is in the writer's possession.

His expenses for fuel were upwards of one hundred dollars, wood then being two and a half dollars a cord. He says that, having lived awhile in Dr. Flint's family, he knows that Dr. Flint was obliged to engage in teaching and in literary work in order to meet his current expenses. It is a pathetic document. "Irretrievable embarrassments are the price I must pay for continuing as I am, much longer."

But meanwhile the financial embarrassments of the Society were becoming serious. Several persons withdrew from the Society and went elsewhere to worship. Pew rents were not paid, and the revenue was decreasing. The meeting-house was clearly not paying for itself.

The crisis came in 1832.

It was proposed to lay a tax of five cents on a dollar on the polls and rateable estate of all members of the Society, but this old-fashioned and heroic treatment was declined and rejected. Then it was proposed to sell the pews outright, but this was declared inexpedient. Finally a committee, consisting of D. F. Robinson, Horace Seymour, Horace Goodwin, Captain Chauncey Barnard, and Nathan Morse, was appointed to raise by subscription, if possible, \$4,000, to apply on the debt of the Society. The money was raised, the members of the committee subscribing liberally, and for a while the financial distress was relieved.

In the month of August, 1832, Dea. George Corning and D. F. Robinson were appointed a committee of the Society "to wait on the Rev. Mr. Linsley and inform him of the result of this meeting," but the Society records furnish no account of what occurred at the meeting. The Church records show what the trouble was. In May, 1832, a Church meeting was held, at which regret was expressed at the "occurrence of events which have weakened the bond of love between the pastor and the Church," but at the same meeting, the Church, by a large majority, requested Mr. Linsley not to ask for a dismission, but to remain. July 11th, Mr. Linsley replied to the Church, thanking them kindly for their vote of confidence, but asking them to grant his dismission. The Church

voted, by a large majority, not to do this. Another communication from the Pastor showed that his mind was fully made up to remove, and the Church reluctantly granted his request. By joint action of the Church and Society, a council was called to consider the case, and the result was that Mr. Linsley's pastoral relation was dissolved, August 21, 1832. The Church voted to give him the unexpended balance of the proceeds of the old chapel. The Council gave a sweet and tender testimony to the departing Pastor, "whose praise is in all the churches," and so ended Mr. Linsley's ministry here. Just what was the nature of the difficulties that led to this result, it would not be easy to say. It was a difficult parish to get along with. There had been a zeal in discipline that made trouble, and financial difficulties increased that trouble. A letter of Doctor Linsley lies before me, written in August, 1832, to Horace Goodwin, in which he says that the movement for his retirement did not originate with himself, and in which he speaks of "all the unkind speeches that have been made about me and about my labors." He states that there is a well-known disaffection toward him in the Parish and in the Society's committee, and, in a calm and Christian manner, declares that no self-respecting minister could remain in a situation so embarrassing.

One action of the Church which Mr. Linsley was instrumental in procuring, and which created some disaffection, is of too much importance to be overlooked. Following a prevailing fashion of the times, the Church, in 1828, voted to appoint a committee to *revise the articles of faith and Covenant*, and report their revision for adoption and printing. Down to this period the Church had cherished and used its ancient and original covenant, nor is there any trace of the use of any other creed or confession before that time. But in 1822, the First Church, in deference to its Pastor's desires, adopted "a long, many-articled confession of faith," as Dr. Walker well describes it. About that time a good deal of that sort of creed-manufacture was going on. Articles of faith were made to order in abundance. The Second Church either

made or procured some, and a confession of faith, "long and many-articled," and with the stamp of the time upon it, was somehow adopted. And worse than that, the brief, compact, incomparable old covenant on which the Church was founded, and which was hallowed by the use of generations of members, was foolishly set aside, and a new-fangled, rambling, and altogether inferior composition substituted for it. It was the fashion just then, nor does the fashion speak well of the spirit or culture that suggested it. The new covenant and creed were adopted and continued in use until about twenty years ago, when the old covenant was recovered and restored, and the creed was dropped for the Apostle's Creed.

A curious old fragment of manuscript has recently come into the writer's possession, and is before him as he pens these lines, which shows how some of the older members of the Church regarded this change of covenant, and of the form of admission to Church membership. It is one page of a book in which the venerable Thomas Seymour was accustomed to inscribe such things as it pleased him, and was written by him in the ninety-fourth year of his age (1828), and signed with his initials. It begins abruptly, for the pages on which the preceding remarks were written are missing.

" find them such as to recommend them, and if no objection is now made, I shall proceed to propose to them the Covenant, in order to their assenting and consenting to it.

No objection made, the Covenant read and assented to by the applicants, the Pastor says to them, "May God of His mercy grant that you may have grace given you to live agreeably to the solemn profession you have now made." The time spent in this process did not exceed more than ten or fifteen minutes.

N. B.—This practice has been continued in our Chh. until of late — when, and for what reason it has been laid aside, is not a little mysterious, but such is the fact — a new prolix creed has been substituted instead of our good old Congregational one, and a new mode of introducing and administering it has been adopted. The time spent in this new process detained the applicants in the face of the congregation, at least three-quarters of an hour. I will not say that this savours too much of a Pharisaical appearance, or that it is a work of Supererogation. Charity hopeth all things.

(Signed) T. S.

The man who penned this fragment died in 1829, in the 95th year of his age. [See page 134.] The "Memorandum Book," used first by his father, who died in 1767, and afterwards by himself, and to which allusion has been made, is the source from which many facts stated in this history have been derived. It contains several pages of accounts with the South Church for things required at the communion services, and also pages of accounts with the Society for materials used in building the second meeting-house.

The long list of names in this book—names of people in Hartford and in various towns of the colony with whom Thomas Seymour had dealings in his capacity as a lawyer—might be worth copying and listing in alphabetical order. In the settlement of an estate there are forty pages inscribed with names in alphabetical order, which must be of no little genealogical value. Probably no single layman, in the entire history of the Church and Society, has exerted so potent an influence in their affairs as this third Thomas Seymour—lawyer, soldier, and mayor of the city—who was a member of the Church for more than fifty years, and a deacon in it from 1794 to 1809.

When Mr. Linsley began his ministry here the Church numbered one hundred and forty members. During his ministry the membership was greatly increased. In 1827 more than fifty, and in 1831 nearly ninety persons united with the Church. And in other years the additions were numerous. His labors were abundantly fruitful in spiritual results. Some who then united with the Church are still living here, and many whom the present members remember as most exemplary and efficient in their christian life and service were gathered into the Church under his ministrations. It is not easy to understand how a minister so godly, able, and successful could have been so lightly regarded by many in the Society. Dr. Bacon said of him, in 1870, that of all the men whom he had familiarly known, "Joel Harvey Linsley was most manifestly characterized by godly sincerity, by simplicity, grave and sweet,

by all spiritual graces adorning and sanctifying the native strength of a mind well disciplined in various studies."

Of his excellent wife Dr. Brace wrote in the *Religious Herald*, in 1870: "She was one of the best specimens of a good pastor's wife that Connecticut ever furnished. She did almost as much for the Lord as her devoted husband, and her memory is embalmed in the hearts of a large number of our citizens."

The following letter written by Dr. Linsley to Mr. Horace Goodwin, one of the Society's Committee, and without other date than "Friday morning," seems worthy of publication here, as showing his sound notions concerning the proper use of houses of worship, and also his gentle and conciliatory spirit. Just what sort of meeting he refers to in his letter is unknown.

" Mr. Goodwin :

" I find I must be absent at the hour appointed to see you. I think there are strong objections to using churches (and especially pulpits) for political purposes, or for any merely secular meetings. I would always avoid it when I could. On this subject I am a pretty *sound Churchman!* Episcopalians never allow political harangues or addresses to be made in their pulpits.

" But if the young men must have a church, they have special claims on the churches up town ; because most of these young men belong to those churches. Probably four-fifths of the principal managers of the celebration belong to the Episcopal and Center churches, and very few of our Society have anything to do with it at all. And yet, as it will dirty their houses uptown, they must, as in former days, go down South, where, *it is said*, they will let anything be done in their Church! I doubt whether the North Church has ever been used at all on such an occasion. If meetings of this sort are attended in our Church, let it only be in fair proportion with the other churches.

" At the same time, if the young men can get no other place convenient for holding their meeting, and if there is to be no party politics in it, (and especially, if religious services are to be connected with it) I would not *persist* in my objections against the opinions of the Committee. I have merely stated my general views on the subject, and I wish the Committee now to act wholly on their responsibility in the matter.

" Your friend,

" J. H. LINSLEY."

The financial condition of the Second Society, at the time of Dr. Linsley's dismission was, according to the report of the Society's committee, "deplorable indeed." The current expenses had far exceeded the annual income, and there was division of opinion respecting the best means to be adopted for relief. A general feeling of despondency prevailed, and, in some cases, a lack of all interest was manifested, "deeply affecting to those who felt that the responsibility rested upon them of sustaining, *at all events*, the interests and respectability of the Society." The report from which we have quoted is signed, in characters betokening infirmity of age, by Chauncey Barnard, who was one of the few faithful men who stood by the Society through years of great embarrassment. Another, but younger man, to whose sagacity, patience, and wisdom the Society was deeply indebted, was Mr. D. F. Robinson. But the subscription of more than four thousand dollars relieved the financial distress, and a better feeling and fairer prospects succeeded. On the 25th of November, 1832, the Church voted unanimously to invite the Rev. Cornelius C. Vanarsdalén of Brunswick, N. J., to become their Pastor, and shortly after the Society passed a similar vote, offering him a salary of twelve hundred dollars.

This call was accepted, and Mr. Vanarsdalén was duly ordained as Pastor of the Church and Society, December 27, 1832. The Rev. Dr. Hawes preached the ordination sermon, which was printed. The committee of the Church and Society, at whose request it was published, proposed "to devote any profit which may arise from the sale of it, to the Orphan Asylum in this city."¹

¹ The Orphan Asylum grew out of the Female Beneficent Society, to which allusion has been made. Under this society, which was incorporated in 1813, female orphans only were cared for. In 1831 measures were taken to establish an orphan asylum for boys, and for several years union services of the churches were annually held in its behalf, with a sermon and collection at each service. In 1836 a building on Washington Street was occupied by the asylum, and the girls, under the care of the Beneficent Society, attended the school exercises there. In 1865 both institutions were combined under a new charter, and, in 1878, the present building was occupied. For many years the boys of the orphan asylum have attended the South Church and its Sunday-school.

Mr. Vanarsdalén was a man of good abilities, pleasing address, and poetic temperament, and entered upon his ministry under favorable auspices. He was unmarried and fond of society, and soon found himself in a somewhat trying popularity. But his pastorate was of brief duration and uneventful. In 1836 he tendered his resignation on the plea of ill-health, and it was accepted by Church and Society, not, however, without warm words of commendation on their part, concerning his "amiable manners, high talents, and exalted worth." The people seem to have been really very fond of him, but he had never found Connecticut congenial, and departed, leaving little more than his name behind. His pastoral relation was declared dissolved by an Ecclesiastical Council, March 22, 1836.

As an example of the way in which the "Buckingham property" was gradually alienated, the vote of the Society in 1836 may be instanced, by which the lot south of the Parsonage was advertised to be leased for a term of 999 years.

The same year died Mr. Flavel Goldthwaite, organist and leader of the choir, who seems to have been greatly esteemed by the people of the congregation.

In 1832 the Church was represented in a council convened at the North Church for the dismission of its pastor, Rev. Samuel Spring, and, a little later, in another council, convened in East Hartford, to install the same person over the church there. Dr. Spring was settled over the North Church, Hartford, in 1827, in East Hartford in 1833, where the remainder of his life was spent. He died in 1877, universally beloved and lamented. In 1833 the Second Church was invited to be present, by pastor and delegate, in a council called for the ordination of Horace Bushnell as pastor of the North Church. This great man, whose fame is in all the churches, had but this one pastorate. He was twenty-six years the minister of the North Church, and in the years thereafter, until his death, was the minister of mankind at large, in a most memorable way.¹

¹ Life and Letters of Horace Bushnell, by his daughter, Mrs. Mary B. Cheney.

In 1832 was organized the Free Church, which occupied the old "Baptist Meeting-House," on Market Street. Rev. E. P. Barrows, who had gathered the congregation, was succeeded by Rev. Horatio Foote, who soon gave way to Rev. William C. Walton, at whose death, two years after his settlement, Rev. Charles Fitch became Pastor. A new sanctuary was built on Main Street, known since its abandonment as the Melodeon. In 1837 Rev. Isaac N. Sprague was settled, and the Free Church became the Fourth Church, and entered upon a period of great prosperity.

✓ In 1833 the Talcott Street Church (Congregational, and composed of colored people) was organized. In 1831 the First Baptist Church, whose Pastor was then Rev. Gustavus F. Davis, D.D., completed and occupied a new house of worship on Main Street, known, since the removal of the Society from it, as Touro Hall. Shortly after it was thought best to establish another Society, and the South Baptist Church was organized, October 21, 1834. Its first Pastor was Rev. Henry Stanwood, during whose ministry the first meeting-house was erected, on the southeast corner of Main and Sheldon Streets.

On the 17th of June, 1830, the first Roman Catholic Church in Connecticut was dedicated in this city by Bishop Fenwick. It was the old Episcopal meeting-house removed from its original site to a small lot on the north side of Talcott Street. Rev. James Fitton was the first Pastor, succeeded in 1837 by Rev. John Brady. It is an interesting tradition that the Rev. Dr. Matignon, a French refugee and a Roman Catholic priest, traveling from Boston to New York, in 1813, and finding it necessary to spend Sunday in Hartford, was hospitably entertained by Dr. Strong, and invited to preach in the First Church on the evening of the Sabbath day.

In 1830, a Unitarian Association was organized, a constitution adopted, and officers chosen, but no attempt to establish a church or society was made until 1844.

In the year 1834, this Church was called to take action, for the first time, on a case involving its relations to churches of other denominations. Samuel Humphrey and his wife requested letters of dismission and recommendation to the South Baptist Church. The application was referred to a committee, which, after consideration, made a report recommending that "the request be not granted." The chief reasons adduced for the support of this recommendation were, that "we ought not to dismiss our members to churches not in doctrinal unison with us;" and, that the "Baptist Church have not adopted principles adverse to the use and traffic in spirituous liquors." Strange as it may seem, this report and recommendation were adopted, and the request of Mr. and Mrs. Humphrey was refused. They were received into the Baptist Church, and this Church voted their suspension from communion and church privileges.

Three years later the Church evidently reviewed this whole matter with deliberation, for the vote of suspension against Mr. and Mrs. Humphrey was formally rescinded, and they were declared to be dismissed, and the clerk of the Church was directed to send them the evidence of such dismission. Moreover, in the preamble to this vote, the South Baptist Church is particularly specified as "in all points essential to salvation an Evangelical church." Another vote passed at the same meeting, December 21, 1837, completely and generously recognizes other "Evangelical churches, sound in all points essential to salvation, though not in fellowship with us," and establishes the rule of granting letters of dismission to all such churches. It is gratifying to find that the illiberality of the Church's original action on this question was evidently not according to the mind of the Church, and that it was speedily and totally repudiated.

During the three years and three months of Rev. Mr. Vanarsdalén's ministry, forty-four persons were added to the Church. In 1830, Elijah Porter Barrows and J. Hubbard Wells were elected deacons, and in 1831, George Corning and Zephaniah Swift were chosen to that office.

The Theological Institute of Connecticut was chartered in 1834, the outgrowth of a theological division and controversy among the Congregationalists, in some respects resembling that of the previous century between the old and new lights. The chief exponents of the conflicting systems and parties were Dr. Nathaniel Taylor, D.D., Professor of Theology in Yale Divinity School, and Dr. Bennett Tyler. The Pastoral Union of Connecticut was the foundation of the Seminary which was located at East Windsor, and more recently transferred to Hartford, where it is known as the Hartford Theological Seminary. The once notable controversy has long since passed away, leaving scarcely an echo of its great battles in the air.

In 1823, the act incorporating Washington College passed both houses of the Legislature, and in 1824, buildings were erected where the State Capitol now stands, and the college was formally opened. In 1844, the name of the college was altered to Trinity, and in 1871, the college sold its grounds to the State, and removed to its present commanding site.

In the month of May, 1836, the Rev. William Patton of New York, was unanimously and repeatedly invited to settle here, but his services were not secured.

In February, 1837, the Rev. Oliver E. Daggett was unanimously called by the Society and Church to become their pastor. The salary offered was twelve hundred dollars. The call was accepted by Mr. Daggett on the condition that the Society should supply the pulpit at their own expense five Sabbaths in each year. He was ordained and settled here, April 12, 1837, but there is no record of the Council that convened on that occasion. Mr. Daggett began to preach in the Second Church in June, 1836, as a temporary supply, and continued his services until his settlement as pastor.

During the year 1838, the Church and Society were in a flourishing condition. Mr. Samuel A. Cooper was employed as organist and director of music, at a salary of four hundred dollars, and it was believed that this action would "ensure a

style of singing equal to that of any church in the city." Nevertheless, the committee say that the singers "are all young and inexperienced."

It must be acknowledged that for many years the Society had done its best to secure instruction in music for its young people, and probably most religious societies in New England had done likewise. Their idea was to develop musical culture in their own parish and among their own people, and not merely to pay professional singers to do the singing for them. That idea has somehow become disregarded in later years.

Previous to the year 1838, the only chapel, or lecture room, was in the western part of the basement of the Church. Another room was now prepared and furnished just over the vestibule of the Church, and directly in the rear of the choir gallery.

That same year a memorable revival occurred in Hartford. "It came upon the churches like a gradual, mighty wave, not undesired nor unsought, but unexpected, till it lifted us all and bore us up for some five months." The records of the Church show that committees were appointed for Parish visitation and personal religious ministration. That year one hundred and seventy persons were received into the Church, and of these one hundred and ten came on profession of faith, at one communion season. The religious interest abated, but ✓revived again in 1841, when some thirty were received on profession of faith. When Dr. Daggett left the Church, in 1842, it had four hundred and six members, and more than half of these had united with the Church under his ministry.

In October, 1839, A. W. Butler being Clerk of the Church, a committee appointed in reference to procuring communion furniture made a report, and the Church voted to empower the same committee "to procure six silver cups and three silver platters agreeable to the pattern presented by said committee, causing such inscriptions to be engraved thereon as they shall deem expedient, and that they be authorized to obtain subscriptions for the aforesaid object."

At the annual meeting in 1840 this committee made their report. Three silver plates and six silver cups had been purchased at a cost of one hundred and ninety-one dollars, of which sum one hundred and one dollars had been raised by subscription, and the balance by the avails of old silver belonging to the Church. No one now knows what that last phrase described. On the new furniture had been inscribed, "Second Church of Christ, Hartford, Ct., Jan., 1840," and on one of the plates is inscribed as following:

"The silver plate marked as above, was purchased in part by subscription, and in part by the avails of other silver plate, the property of said church viz.

One Tankard marked

The Gieft of Mr John Ellery Late of Hartford To The South Church In Hartford Who Departed This Life November y^e 10 1746 Aged 34 Years

Two Cups marked

The Dying Gift of Mr Richard Lord to the Second Church of Christ In Hartford

Two Cups marked

The Gift of J. R. to y^e South Church in Heart ford

Two Cups marked

S C"

This report was accepted and recorded, but it was a "verbal report," and the clerk no doubt made as good a record as he could. It leaves some serious questions in great doubt. Here is mentioned for the first time in the records since William Stanley's will was copied therein the tankard given by John Ellery about 1746. It was like the one given by William Stanley in 1786. Was that among the "old silver plate" disposed of at this time, or had it previously disappeared, or did it vanish at a still later date, when, without any recorded vote or action of the Church, certain officers of the Church converted some "old silver" belonging to the Church into a spick and span new silver-plated communion service? William Stanley's flagon still survives transmutation, but the one given by John Ellery, most ancient of all, is gone, and of it only an "inscription," engraved on quite another article, remains. And what of that gift of "J. R."

(Joseph Richards), and of Richard Lord's "dying gift"? And who was the donor to whom belonged the initials "S. C."? Alas! that such memorials should have been allowed to perish, or to exist only in comparatively modern forms. For whenever and however the changes were made, it is certain that of all the old silver given to it, the Church now has nothing older than the furniture of 1840, except the beautiful flagon or tankard donated by William Stanley in his last will and testament of 1786.¹

In 1842, July 23d, Dr. Daggett sent a communication to the Church, requesting the brethren to unite with him in calling a council with reference to his dismissal. This request was made "in view of the disaffection which I learn prevails among some of you toward your pastor." A resolution was offered at the Church meeting to the effect that Dr. Daggett's request be complied with, and the resolution was negatived, eleven voting for it and sixty-six against it.

At this time one thousand dollars were contributed annually for benevolent societies, and yet the pastor's salary was so far in arrears that interest on the unpaid portion amounted to over twenty-five dollars. Dr. Daggett remained another year, but in June, 1843, renewed his request for a council to dismiss him. In his communications to the Society and Church he spoke freely of the "pecuniary embarrassments" of the Society as justifying his action.

¹ [It may be added here that the silver furniture mentioned in the foregoing report of 1840 was for many years entirely lost sight of and forgotten, strange as that may seem! About the year 1861 occurred the transaction alluded to above, by which a silver-plated communion service was procured with the avails of some "old silver." The pastor was then newly-settled, and knew nothing of the transaction for years after. Nobody seemed to know much about it. Twenty years later my curiosity was excited by reading the foregoing Church record of 1840, and I began to inquire and search for the missing silver cups and plates. Such veterans in the Church as Deacons Stillman and Webster could give no information. They remembered the furniture, of course, but thought it had been exchanged. Talking one day of the matter with the late Deacon Charles Gillette, then President of the First National Bank, I was told by him that in the vault of said bank was an old and curious wooden box, which had been there many years, but of the ownership or contents of which nothing was known by the officers of the bank. It was decided to overhaul and examine that box, and when the screws had been drawn and the lid removed, lo! snugly and securely packed therein were the cups and plates described in the above report of 1840! How the silver-plated ware went out of use will be related hereafter.]

The reports of the Prudential Committee of the Society for the years 1840-44 reveal a condition of things difficult to explain. Not all the cheerful and eloquent exhortations of Mr. S. L. Loomis, then chairman; not all his appeals to local feeling and pride in what he was pleased to call the "Eden of Hartford," availed to elicit the requisite interest and money. The "Old South," which he alternately flattered, coaxed, and scolded, did not respond. An evil spirit had entered that "Eden" which he glowingly depicted.

"It must be conceded," said he, "by all, that the South Side is the Eden of Hartford. Here we have a fine soil, pure water, and as pure an atmosphere as sweeps over the hills of any country! these, with the rare inducements that landscape and water scenes present, invite the attention of those who are seeking pleasant residences!" With great fervor of such ardent but irrelevant rhetoric the argument was pressed, with little effect.

In 1841 the same committee report: "It fills the minds of your Committee with unpleasant, torturing apprehensions, that while this section of the town has increased in population, during the last two or three years, more rapidly than any other section, there has been no addition, in point of numbers or wealth, to our congregation." The great amount of "uncollectable" pew-rents is spoken of as "humiliating," and "the strange propensity among some of the members to *double and twist*" is mentioned with something akin to disgust.

In 1843 the same committee report a deficit for the past year, and say "there is something revolting in such a picture." So run the annual reports of that period, from gay to exceeding grave. In his final request for dismissal Dr. Daggett plainly intimated that the difficulty in the Society was not inability but indisposition to meet and repair their ill-fortune, and his view of the case was as just as the rebuke he administered was merited.

It is not pleasant to write thus of this Society, but it is necessary to tell the painful truth. There were noble men

in it then, to say nothing of the women of the Church, men like D. F. Robinson, A. W. Butler, Charles Webster, P. D. Stillman, Samuel Dodd, John B. Corning, and others who might be mentioned, and whose names are familiar. They did what they could, though most of them were men of limited means, but they could not do all that was requisite. There was wanting some inspiring and commanding personality to accomplish just what Mr. Loomis's rhetoric aimed at but failed to accomplish. But there was still an "unhallowed leaven" in this Society, an evil spirit of discontent and faction, which made mischief continually, and brought discredit upon a living and faithful church. In no other way can it be explained, that the remarkably fruitful ministries of Drs. Linsley and Daggett were of so brief duration. The pastoral relation of Dr. Daggett to this Church was dissolved by a council, June 23, 1843.

It fell to Dr. Daggett to bury one of the saintliest men who has ever been named in the annals of this Church,—good Deacon Thomas Tileston, who departed this life in 1837. Not long ago, Mrs. D. F. Robinson, who, as Anne Seymour, joined this Church in 1820,¹ prepared a paper which was published in the *Hartford Courant*, in which much about Deacon Tileston was written, and from which the following quotations are taken:—

"In his early manhood he was the subject of a remarkable religious experience. He fell into a trance, and for three days showed scarcely a sign of life, barely enough to deter his friends from performing the last sad rights of burial. When consciousness was restored, his first utterance was, 'Praise God.' From that hour, he has often asserted, not a shadow of doubt or fear clouded his hope of salvation. When asked if he would tell what he saw while in this condition, his reply was, 'The vision was indescribable, but *real*, and what I saw has firmly fixed in my mind the truth of all that we are taught in the New Testament concerning the hereafter.'

"For many years previous to the great revival of 1820-21, Deacon Tileston was the strength of the Church. He was much more of a

¹This venerable and remarkable woman departed this life in 1892, universally honored and lamented.

power among them than Dr. Flint, who, with his remarkable gifts as an orator and his high attainments as a scholar, combined a fine person and elegant and dignified manners. On Saturday afternoon the Deacon might be seen with a basket full of refreshments for the invalids or food for the needy, and a soul full of consolation for the sorrowful and afflicted ones."

It is but a few days since, that the present writer was conversing with one who united with the South Church in 1827, and who, for sixty-three years, has walked in uprightness therein, with the honor of all his brethren, Mr. Charles Boardman. In the course of the conversation Deacon Tileston's name was mentioned, and my venerable brother's voice trembled with emotion and the tears came into his eyes as, after a moment's enforced silence, he spoke of that "most godly man." "The memory of the just is blessed."

Oliver Ellsworth Daggett was born in New Haven, January 14, 1810, the son of David Daggett, who was an eminent lawyer and a former United States Senator, and Chief Justice of Connecticut. He graduated at Yale College in 1828, studied in the law-school at New Haven, and was admitted to the bar in 1831. Not long afterward he decided to devote himself to the work of the Christian ministry, and entered the Divinity school, where he studied for two years. He married Elizabeth, daughter of William and Mary (Marsh) Watson, of Hartford, and had four children. He was settled here, as has been stated, in 1837, and, in 1844 was called to the Congregational Church in Canandaigua, New York, where he remained until the autumn of 1867. He then accepted a call to Yale College, where, for three years, he served in the Divinity professorship and pastorate of the college church. From 1871 to 1877 he was pastor of the Second Congregational Church in New London, after which time he resided in Hartford, preaching here and there as occasion was offered. During the summer of 1881 he preached frequently in this Church, where he was ever cordially welcomed, in the absence of the Pastor. On the first day of September, 1880, shortly after midnight, he sud-



OLIVER ELLSWORTH DAGGETT

denly and peacefully passed away from earth, at his residence in this city. The Sunday previous he had preached in the South Church, and thus ended his long and useful ministry in the sanctuary where he was first settled as pastor. His funeral was attended, September 4th, at the South Church in Hartford, and the services were conducted by the Rev. William Thompson, D.D., the Rev. S. G. Buckingham, D.D., and the Rev. W. W. Andrews. Selections of Holy Scripture were read from Dr. Daggett's manuscript Manual for such occasions, and Rev. Mr. Andrews pronounced a tender funeral discourse. On the afternoon of the same day funeral services were held at the North Church in New Haven, and Dr. Buckingham made an address. Not long after his death the addresses made at these services and various obituary notices, together with personal tributes, were gathered and printed in a memorial pamphlet.

Dr. Daggett was a most lovable character. A few extracts from the numerous testimonies published in the memorial will suffice to show in what estimation he was held, and how affectionately his memory was regarded. Rev. W. W. Andrews said :

“ He was eminently a Christian gentleman, in whom sweetness of spirit and dignity and affability of manner were shown forth in the pulpit and in pastoral and social life.”

Dr. Buckingham said :

“ He possessed naturally good judgment, a discriminating intellect, rare literary taste, fine social qualities, a noble bearing, a beautiful eye, and a witching voice, all of which he cultivated diligently with reference to his work as a pastor and preacher. He had the wonderful faculty, or spiritual grace rather, of appreciating whatever was good in other sects.”

Rev. T. L. Shipman (*Father Shipman*) said :

“ You do not often meet his like in a summer's day. Coming out of church one evening where he had preached, a brother said to me, ‘ Why cannot we preach like Mr. Daggett?’ I replied, ‘ We can't take off our spectacles like him.’ ”

Dr. Burton said :

"I find myself continually and greatly missing Dr. Daggett . . . and he was a man to make an impression wherever he might be . . . he was so affable and brotherly, and conversational, and intellectual, and I had planned for him a long-protracted and blessed old age."

It may be briefly added that Dr. Daggett was no less highly esteemed for his singular and manifold abilities than loved for his refinement and beauty of character. Though unassuming, he was inevitably prominent among his clerical brethren. Like his predecessor here, Dr. Flint, he was famous for his musical voice and for the impressive manner in which he read Scripture or hymns, and for the reverence of demeanor with which he conducted all religious services. He possessed a poetic temperament, and composed many verses, some of which were printed in a volume after his decease. In public discourse he was thoughtful, suggestive, and elaborate. It is rare that so many graces and virtues of mind and character and person are combined in one man.¹

In 1843, the Rev. Joseph H. Towne of Boston was invited to settle here, but declined the invitation.

In 1844, earnest endeavors were ineffectually made to induce the Rev. Adam Reid of Salisbury, Conn., to become the pastor of this Church.

It may be mentioned that in 1838, the Hartford Library Association and the Young Men's Institute were organized, followed in 1841-42, by the Wadsworth Atheneum. Late in 1839, the railroad from New Haven to Hartford was opened, and to Springfield in 1844. Not until 1848 could one go from Hartford through to New York by railway.

In 1841, St. John's Episcopal parish was organized, and a Unitarian Society was also organized here in 1844. Its sanc-

¹ Dr. Daggett, who enjoyed hearing or telling a good story, often spoke of Dr. Hawes's fondness for exchanging pulpits on rainy days. A rainy Sabbath morning was quite likely to bring a message from him proposing an exchange. Some of the South Church people who were glad to hear him, thought it a "very singular Providence which always orders it to rain whenever Dr. Hawes preaches at the South Church."

tuary was built in 1845, and stood where now is the Charter Oak Bank.

Rev. Wm. Patton came to the Fourth Church in 1846, and Rev. Dr. Turnbull to the First Baptist Church in 1845.

In the year 1843, the sum of three hundred and twenty-nine dollars was raised by subscription in this Society for the purpose of repairing and painting the interior of the Church edifice, and a better spirit began to prevail in the parish. The report of the Society's committee shows that Mr. Virgil Corydon Taylor was then organist and choir leader. It also shows a new readiness on the part of members of the congregation to unite in endeavors for the welfare of the Church and Society. Evidently the South Church had seen its darkest days, and was beginning to emerge from its difficulties and embarrassments.

In April, 1845, the Rev. Walter Clarke of Canterbury, Conn., was unanimously called to the pastorate of this Church and Society. The salary offered him was twelve hundred dollars. He accepted the call, and was duly installed here on the fourth of June, 1845. Rev. Edward Hooker, D.D., of East Windsor, preached the installation sermon, Dr. Hawes offered the installing prayer, Dr. Noah Porter of Farmington gave the charge to the pastor, and Dr. Bushnell extended to him the right hand of fellowship.

Dr. Clarke came to this Church at a favorable time, when its prospects were fairer than they had been for many years. But he contributed greatly to its growth and unity and welfare. He was an able preacher, a sagacious pastor, and not only harmonized the existing discordant elements in the parish, but gathered about him new and strong men, and inspired them all with confidence and energy. The report of the Society's committee for 1846 shows a great improvement in the financial condition of the parish, and congratulates the Society on their very favorable prospects.

Twenty-four persons were received into the Church that year, among whom was Seth Terry, formerly of the First Church, and afterwards a member of the North Church, and

one of the remarkable men of Hartford for many years. He was elected deacon of this church in 1847, and continued in the office until his death in 1865.

Early in 1847, the Society adopted measures for building a new lecture room, and in the autumn of the same year the work was completed. It is that western part of the present edifice which fronts on Buckingham street, and forms a transept to the main building. It was built in two stories, furnishing chapels on the first floor, and commodious Sunday-school room on the second floor. The excellent plans for this building were drawn by Mr. Joseph Camp of Hartford. The new building was dedicated on the evening of September 14, 1847, and the Pastor preached "an interesting and appropriate sermon on the occasion." The cost of the chapel, including the ground on which it was built and the furniture of it, was somewhat over four thousand dollars, a fourth part of which sum was raised by subscription, and the residue was provided by adding to the debt of the Society, which was thus raised to about nineteen thousand dollars.

In 1848, one hundred dollars was appropriated to hire "a female singer in the choir," and a special grant of five hundred dollars was made to the pastor.

In 1850, the "Old Parsonage House" on Main street, was finally sold for forty-two hundred dollars. Dr. Linsley was the last of the ministers who occupied it.

The annual report of the Society's committee, in 1853, signed by H. F. Sumner, Peter D. Stillman, and James Ashmead, begins as follows:

"Our present annual meeting is marked by the absence of many of our early friends and liberal supporters of this Society, who, within the last year, have withdrawn themselves to a new field of usefulness.

The withdrawal thus referred to was for the purpose of uniting with others from the several Congregational churches of the city to form the Pearl Street Church, whose beautiful house of worship was dedicated in 1852. Among the strong

men who thus withdrew to join the Pearl Street Church were D. F. Robinson, Deacon A. W. Butler, Newton Case, Nelson Hollister, and John B. Corning. Their departure was a great loss to this Society, but one which was incurred with grateful recognition of their past services and of their present purposes. A Presbyterian Church had meanwhile been organized in the city, and the Roman Catholics had erected the edifice known as St. Patrick's Church. In June, 1851, the Church voted approval of the recently organized Young Men's City Missionary Society, and recommended the members of this Church and Society to contribute for its support. In 1851 furnaces were introduced into the Church, and oil lamps gave way to gas in 1852.

About this time the Society united with the trustees of the Stanley estate in securing an act of the Legislature authorizing the sale of that part of said estate lying on the Wethersfield road, and in due time the property aforesaid was sold to Colonel Samuel Colt for the sum of six thousand dollars. Subsequently similar action was taken with respect to other portions of the Stanley estate, and thus the entire estate was gradually disposed of.

A new bell was hung in the steeple of the Church in 1852, at an expense of three hundred and forty dollars.

In 1853 extensive alterations of the sanctuary were made, by which the audience-room was considerably enlarged and improved, and put into substantially its present form and arrangement. The cost of these alterations, including suitable furniture and various repairs, was about fifteen thousand dollars. Five thousand dollars was raised by subscription, and new scrip or stock was issued, to the considerable increase of the Society's standing debt.

In 1853 the First Baptist Society erected their present house of worship, and in 1854 the South Baptist Society completed their new sanctuary. The Church was in a flourishing condition throughout Dr. Clarke's pastorate. Peter D. Stillman was chosen deacon in 1852, and continued in the office until his death in 1880. Lucius Barbour, Dr. A.

W. Barrows, and Thomas H. Welles were chosen deacons in 1858. Mr. Barbour resigned in 1865, Dr. Barrows in 1873, and Mr. Welles died in the service in 1887.

In 1852 seventy persons, and in 1858 seventy-five persons, were added to the Church. Several somewhat painful cases of discipline occurred during Dr. Clarke's ministry here — some of them for offences against morality, and others for departures from the faith. Having had occasion to carefully peruse the records of the Church's disciplinary dealings in many and various cases, and under the superintendence of several pastors, it may not be impertinent to remark here that the former usage of spreading the report of such proceedings on the pages of the Church Book is open to serious objections. It has been justly condemned and abandoned in this Church. But the present writer would gladly testify that the records of this Church show that in all such cases of discipline the officers of the Church have ever exhibited a most kindly, considerate, patient, and forbearing spirit. They have ever chiefly sought the reformation and restoration of offenders, and never their injury or exclusion. It is a pleasant privilege to bear this testimony. Even those who were "cut off" for "departures from the faith" were most kindly entreated, and action was not taken against them until they had explicitly declared their abandonment of christian belief and of covenant engagements.

One other thing must be mentioned here, and that is the unfortunate attitude maintained by this Church for many years to the North Church and to its pastor, Dr. Bushnell. It matters not that other churches in Hartford maintained the same attitude. For many years none of Dr. Bushnell's Congregational brethren in the city would exchange pulpits with him, or unite with him in any general work for the common welfare. It is to the credit of the South Baptist Church that its pastor, Dr. Murdoch, was willing to be in fellowship with him. The rector of Christ Church, Rev. Thomas M. Clark, was also his warm friend. There is no need to review the situation at that time. The facts suffice. In due

time Dr. Hawes's large-heartedness triumphed over all other considerations, and he yielded to Dr. Bushnell's movement of brotherly love upon him ; and these two great, good men had sweet intercourse in their declining years, and beautiful it was to behold their dissimilarities dissolving in substantial and spiritual agreement. But the South Church, much to the grief of many of its members, pursued a policy of non-intercourse and exclusion towards Dr. Bushnell until the year 1860. How cordially his reappearance in the pulpit of this Church was then welcomed many will remember. Thenceforth he frequently preached here, and during two vacations of the pastor his services as a preacher were sought and secured. Early in the year of 1859 Dr. Clarke announced that he had received a call to the Mercer Street Presbyterian Church in New York city, and had accepted the same, subject to the decision of an ecclesiastical council, and asked the Church and Society to unite with him in calling a council for the consideration of the case. This request was complied with, and the council convened January 28, 1859. The North Church was not represented in this council, although Dr. Bushnell had resigned its pastorate. The council declared the dissolution of Dr. Clarke's pastoral relation to this Church and Society, accompanying this action with resolutions warmly commanding their retiring brother for his ability and faithfulness. The Church put upon their records an expression of their great respect and affection for Dr. Clarke, with whom they reluctantly parted. Under his ministry of almost fourteen years great changes occurred in this city, which need not be particularly specified. The South side of the city had outgrown a certain kind of rusticity, and become greatly improved in all respects. The city, which in 1840 numbered about thirteen thousand people (including East and West Hartford), in 1860 had a population of nearly thirty thousand, not counting the people of East and West Hartford. The Hartford Hospital had been opened, Trinity Church had been organized on

Asylum Hill, and the City Missionary Society had been organized.

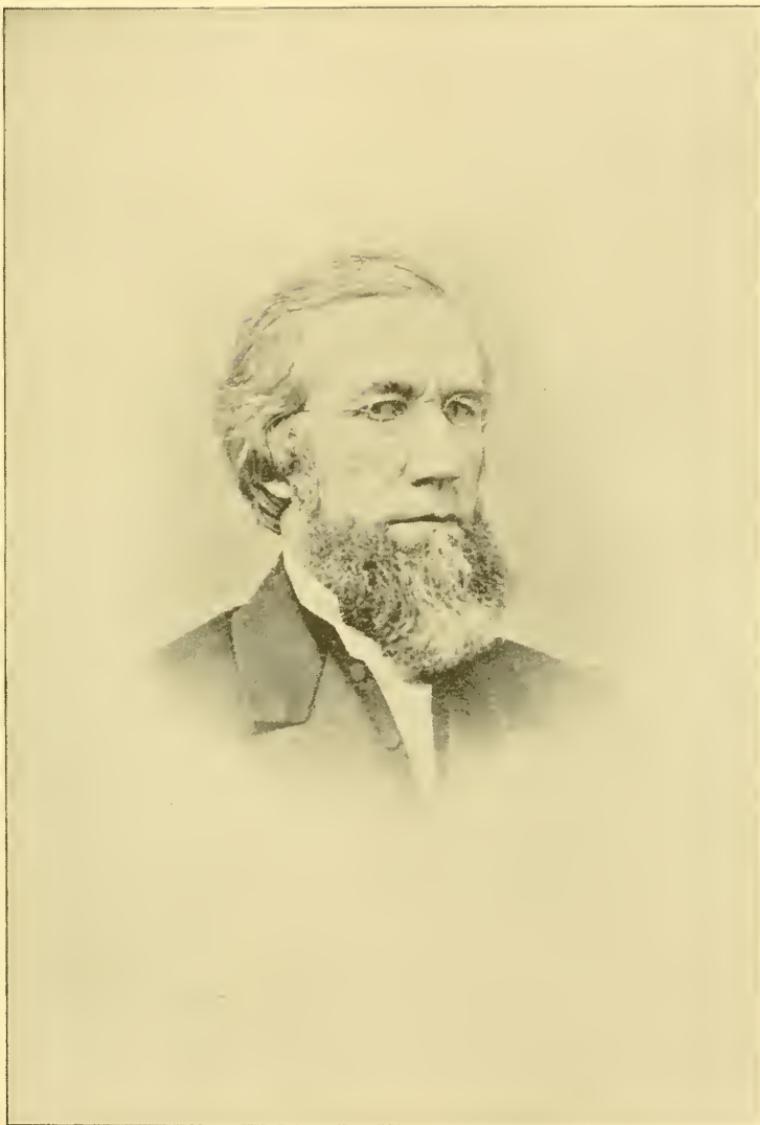
Rev. Walter Clarke, son of Warner B. and Abigail A. Clarke, was born in Middletown, Connecticut, April 5, 1812; removed with his family to Farmington, 1837; taught in Waterbury; began to study law; taught in Mobile, Alabama; studied one term at Yale Divinity School, 1840; settled at Canterbury, Conn., May 18, 1842, whence he came to Hartford in 1845.

His first wife was Mary A., daughter of Cyrus Clark of Waterbury, and she died in Hartford, February 4, 1849. In 1850 he married Elizabeth, daughter of Dea. Seth Terry of Hartford. He had one daughter, by adoption, and a son, Rev. Samuel Taylor Clarke. He was installed as pastor of the Mercer Street Presbyterian Church in New York city, February, 1859, and became pastor of the First Presbyterian Church in Buffalo, February, 1861, where he died, May 22, 1871. His burial was in the North Cemetery of this city.

On the Sabbath evening after his burial, the pastor of the South Church closed a discourse on the text, "Well done, good and faithful servant," with the following words:

" My text and topic were suggested by the somewhat sudden death of my predecessor in this pastorate, Rev. Dr. Walter Clarke. I am not competent to speak of his life and labors except in the most general way, for I did not know him. But his death demands some special notice in this Church and from this pulpit. Thirteen years have wrought great changes in this Church and congregation, but a goodly number still remain who knew him and loved him. Many of you were brought as little children to receive baptism at his hands. Some of you were roused by his preaching and guided by his counsel to a knowledge of the Saviour. Some of you he joined in wedlock. His words of consolation and holy prayers have ministered to your afflictions. For fourteen years he was your pastor, faithful, industrious, and successful. Here his name became known. His influence steadily and rapidly grew, and was felt far and wide among the churches of this State. Two precious revivals were experienced during his ministry here, and his labors were all the while fruitful.

" Here then, in this sanctuary, where for so many years he preached



WALTER CLARKE

the Gospel, and ministered at the altar, as is most fitting, we reverently pronounce his name, and pay a tender tribute to his memory, and affectionately and sadly say farewell to his earthly presence. Were it practicable, we would that his silent form might be laid in this place where he served so long, for the last funeral rites, ere it is committed to the final resting place. Once again, and no less solemnly and powerfully than of old, would he, being dead, speak to us all. He was a servant of God. He was a good and faithful servant. That in the last hours of life he had no other rest or stay than the grace of God, is evident from his repetition with failing breath of that well-known line,

‘Simply to thy cross I cling!’

—gazing earnestly, meanwhile, upon a picture of the cross. Of his own work he would doubtless have said, ‘It was very imperfectly done.’ Of it we say, ‘It was well done.’ We believe that he waked up into life eternal to the music of the Master’s welcome—‘Well done, good and faithful servant.’ Such service let us strive to render. May they who on earth survive us, and He who ever liveth in Heaven above us, say of us when we also depart, ‘Well done, good and faithful servants.’”

In 1859, after the dismissal of Dr. Bushnell from the North Church, the Rev. Charles D. Helmer came there to preach. The same year the South Church and Society gave him a unanimous call to become their Pastor, which call Mr. Helmer declined.

In October, 1859, the Church and Society voted unanimously to extend a call to Edwin Pond Parker of Belfast, Maine, to settle with them as their Pastor, offering him a salary of two thousand dollars, and generously granting him full permission, should he accept the call, to relieve himself of undue labor, during the first year, by such means as should seem to him desirable. The call was accepted, and the time fixed for his ordination and installation was January 11, 1860, at which time he was duly ordained and settled in the ministry here.

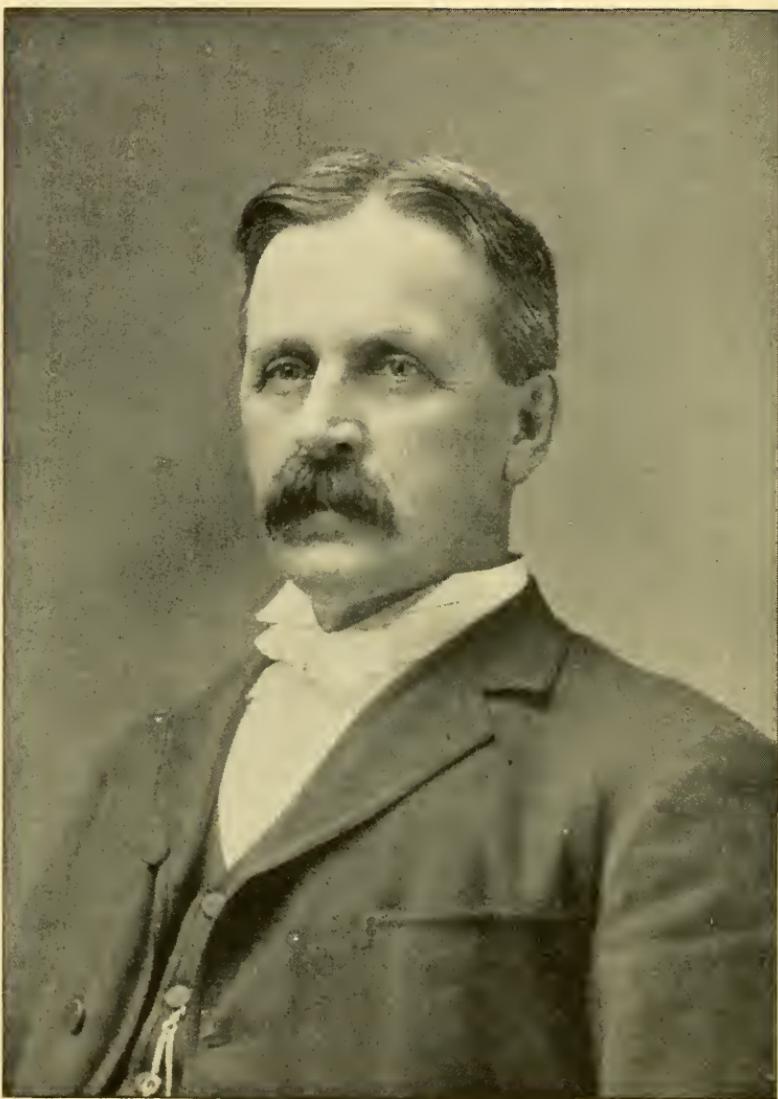
CHAPTER VIII¹

REV. EDWIN POND PARKER, D.D., 1860—

THE ECCLESIASTICAL COUNCIL, invited by letters missive from the Second Church of Christ in Hartford, with a view to the ordination of Edwin Pond Parker as pastor, convened at the chapel of said Church, Jan. 11, 1860, at eleven o'clock, A. M. The First, North, Fourth, and Pearl Street Churches of Hartford, and the churches in East and West Hartford, Wethersfield, Newington, and Springfield were represented. Drs. Walter Clarke, Samuel Harris, and R. G. Vermilye were also members of the Council. The Rev. Messrs. B. B. Beardsley, E. J. Hawes, Thomas Childs, C. Little, G. D. F. Folsom, and the Rev. Dr. E. A. Lawrence, being present, were invited to sit with the Council. Rev. Dr. Spring of East Hartford was chosen Moderator, and Rev. M. N. Morris of West Hartford, Scribe. The usual course was taken, and the Council finally voted, "that we approve of Mr. Parker, and that we will proceed to ordain and install him pastor of the Church, at seven o'clock in the evening."

The services of ordination and installation were held at the appointed hour in the church. Rev. N. J. Burton read the Scriptures, Rev. G. N. Webber offered prayer, Dr. Samuel Harris (whose daughter the new pastor had recently married) preached the sermon, Dr. Hawes offered the ordaining prayer, Dr. Clarke gave the charge, Rev. Mr. Drummond gave the right hand of fellowship, Rev. Mr. Colton offered

¹ For several reasons it seems best that the foregoing history should be supplemented by a chapter containing some account of the course of events in the Church and Society during the writer's pastorate of more than thirty years' duration. Many of the facts which have come within the field of his pastoral observation and experience might escape the attention or perplex the study of another. The indulgence of the reader is craved for the inevitable personal element in this chapter.



Edwin Pond Parker

the concluding prayer, and the pastor pronounced the benediction.

The scenes and discussions in the Council during the theological examination, and the controversy which ensued must, however, be noticed, for the case possesses some historic interest.

For many years Connecticut had been the battle-ground of contending theological parties—*Taylor versus Tyler*, *New Haven versus East Windsor*—with pastors like Drs. Hawes, Bacon, Spring, Dutton, etc., prominent among those who were suspected and accused, by their opponents, of gradually departing from the old foundations of orthodoxy. The ministers and, through them, the churches were divided in their sympathies and attachments. Dr. Hawes, for instance, and, presumably, his Church, were counted among the adherents of the New Haven theology or school. Dr. Walter Clarke and his body-guard in the Second Church were very pronounced for the opposite school. The long, bitter, and trying controversy occasioned by Dr. Bushnell's utterances and publications had still further complicated matters, and intensified existing suspicions and antagonisms. Into this condition of things the pastor-elect of this Second Church had come, at the age of twenty-three years, fresh from Bangor Seminary, and a total stranger to Connecticut's theological controversies and ecclesiastical politics.¹

¹ The *Hartford Courant*, June 29, 1892, editorially notices a pamphlet entitled "Family Records, Parker—Pond—Peck, by the Rev. Edwin Pond Parker, D.D., Hartford, Conn.," and says:

"These records show that although Dr. Parker was born in Maine and came to Hartford in 1860, yet Connecticut was his real home. He is the direct descendant, in the seventh generation, of William Parker, an original householder of Hartford, who had his lot on what is now Trumbull street, and removed to Saybrook in 1649, where the family remained for one hundred and twenty-five years, and where branches of it still remain. Again, through his grandmother, Mary Peck of Woodbridge, Conn., daughter of Lieutenant Titus Peck, Dr. Parker is directly descended from Henry Peck, one of the first settlers of New Haven.

"Moreover, through his mother, who is the daughter of the late Rev. Dr. Enoch Pond, Dr. Parker was related to the late Dr. Oliver Ellsworth Daggett, a former Pastor of the Second Church of Hartford, over which he himself is settled, and also, remotely, to Dr. Joel Hawes."

This Family Record, to be found in the Historical Society, also shows that Dr.

Unconscious of holding any heretical opinions, and without any experience of ecclesiastical councils, the candidate appeared before the august body which had assembled for his examination, and read a written statement of his theological beliefs. This statement contained no intentional reference or allusion to the question of future or continued probation, for up to that hour the candidate had never seriously considered that question.

The reading of this statement was followed by a protracted and, to the candidate, a perplexing oral examination. The doctrines of the Trinity, Inspiration, and Depravity were brought into the examination, and many questions asked to which qualified answers were made. But in some way and for some reason, the then novel question of a possible probation after death, for some people, was brought into the examination, and at that point the trouble began.

To the searching questions put to him the candidate found himself unable to give satisfactory answers — unwilling to affirm that, in all cases, probation terminates with this life. The excitement of the hour was subdued but intense. Many members of the Council were surprised and grieved. A few were shocked and set in opposition to further proceedings. For, driven to bay, the candidate had finally and explicitly declared, as the sum and substance of all that he held on the question, that "God would give every man a *fair chance!*"

In this declaration, that most courteous and kindly Christian gentleman, Dr. Vermilye, found the "true explanation" and "source of all the young Pastor's difficulties." It was regarded as "a most unfortunate expression"! The examination was finally concluded, and the vote of approval was not quite unanimous.

Parker, son of Rev. Wooster Parker, was born at Castine, Maine, Jan. 13, 1836; graduated at Bowdoin College, 1856, and at Bangor Seminary, 1859; and married, Nov. 1, 1859, *Lucy M. Harris*, daughter of Rev. Samuel Harris, D.D. Of their eight children two died in infancy. The others, *viz.*, *Harris*; *Lily Pond*, wife of Morris Penrose; *Lewis Darling*; *Mary Elizabeth*, wife of Fred. C. Billings; *Burton*; and *Robert Prescott*, are now residents of this town, of which their ancestor, William Parker, was an original settler. See also page 97.

Sitting in that Council, not as having been called thereto, but by irregular invitation of it, were several ministers, one of whom was pastor of a Presbyterian Church in Hartford, and somewhat locally celebrated for his skill as a controversialist, and also for his extreme theological conservatism. He also had the reputation of being quick and eager to note and report any supposed signs of theological unsoundness in the Congregational churches of the vicinity. From his peculiar standpoint and watch-tower, the case seemed alarming and well deserving a wider publicity. His report of the case was published in the *New York Observer*, and that excellent paper blew its trumpet loudly to warn all Zion. Then followed a lively public discussion. The *Independent* pronounced the report of Dr. Childs, "a calumnious article." The *Congregationalist* denounced it. The *Recorder* approved it. Drs. Hawes and Spring prepared several letters in defense of the Council, which were published in the *Observer*. Dr. Samuel Harris published an article in the *Recorder*. Dr. Childs replied to his opponents with characteristic subtlety and skill. Dr. Vermilye made public his view of the matter, in his dignified and gentlemanly way. The "young pastor" wrote one bubbling letter to the *Observer*, for which he received considerable cold editorial comfort; and so the battle raged awhile. The older heads began to see that the real object of assault was not the comparatively insignificant "young pastor," but the Congregational Council, and particularly such representative members of it as Drs. Hawes and Spring; and, in due time, the "young pastor" himself perceived that his little soul was not in great peril among these theological lions, since they much preferred to devour each the other. All this fiery literature was soon gathered up and published in a pamphlet, now exceeding rare, entitled "The Hartford Ordination." The same year, 1860, was published another pamphlet, touching the whole matter, by "a clergyman of the Protestant Episcopal Church." That same year occurred the "Manchester case," which was, in some respects,

a repetition of the Hartford case. The Rev. Lester M. Dorman, on his theological examination, expressed similar incertitudes concerning probation, and was disapproved by a Council. A second Council, of which Drs. Hawes and Spring were members, approved and ordained him, and the reporter of the Hartford Council added this offense to the former one.¹

So much for that somewhat memorable ordination or rather Council of 1860, in Hartford, which probably accomplished something in the way of broadening Christian thought and fellowship in the Congregational churches, for which good result, thanks are especially due to the good sense, charitableness, and Christian manliness of Dr. Joel Hawes.

The deacons of the Church at that time, were Seth Terry, Peter D. Stillman, J. Hubbard Wells, Lucius Barbour, and A. W. Barrows. Dr. Barrows, now of the Park Church, is the only survivor. The Society's Committee were P. D. Stillman, Lucius Barbour, Marshall Jewell, E. D. Tiffany, and George S. Gilman, and they all have gone hence.

William Blatchley was clerk of both Church and Society. Mr. James Goodman was superintendent of the Sunday-school, and his assistants were H. C. Robinson and Elizabeth Cooledge. James Parker was secretary and George S. Gilman and Seth Clark were librarians. Mr. Charles Huntington was organist and choir leader, and Mrs. Huntington sang in her own sweet and remarkable way. Mr. Foley, then a stalwart Irish carpenter, but some years later an Italian celebrity, known in all the capitals of Europe as Signor Foli, was the bass singer, and his matchless voice was the delight of lovers of music in Hartford at that time.

It was then the custom to have morning and afternoon service, but the second service was soon appointed for evening, and has so continued to the present time. The Congregational churches of Hartford then had meetings on Tuesday and Thursday evenings, the one a prayer meeting, and the other a lecture. Few attended the lecture, and very few

¹ Mr. Dorman afterwards found repose in the bosom of the Episcopal Church, whither, in 1890, Dr. Childs followed him.

the prayer meeting. The lecture, a tradition of the elders, had the right of way. The forms of public worship were bleak and bare. In the First Church the Scriptures were not read at the afternoon service. It had not entered into the minds of Congregationalists to use the Lord's Prayer, the Creed, or chants, in worship, or to observe Christmas or Easter religiously. The hymn-book then in use was the old Connecticut *Psalsms and Hymns* without music, and the choir sang the hymns to music selected from some of the numerous "singing books" of that time, noticeable among which was the collection by H. W. Greatorex, a Hartford musician. In 1860 the Second Church adopted the *Sabbath Hymn-Book*, with music, but congregational singing did not flourish much.

The House of Worship, within and without, presented a depressing aspect. The old windows with inside shutters, were very rickety and dirty. From floor to ceiling everything needed cleansing and renewal. The pulpit was a semi-circular sort of fortress constructed of pine wood and painted. Behind and above the pulpit there was a huge window, through which, from the Sunday-school room, mischievous boys or wandering mice sometimes caused grotesque figures to appear to the congregation. As for the exterior, it wore an aspect of neglect and dilapidation. The main part showed traces of the red paint with which its walls had once been covered, and the coat of white paint in which the spire had been dressed, was worn to raggedness. The Chapel had never been painted. There was no fence, and the north yard, now so tastefully kept, looked but little better than the miserable mud-hole across the street.

As for the city in general, almost all the fine edifices which now adorn its streets have been erected since 1860. Charter Oak Hill was marked by two or three dwellings. Asylum Hill was out in the country. The South Green was an untidy common, open to all sorts of invasion. Main Street, uncurbed, was the city race-course in winter. There were, however, many fine trees along Main Street, which have disappeared.

In the First Church was Dr. Hawes, "Pope Hawes," as he once described himself to Father Brady's astonished servant. Rev. G. N. Webber was pastor of the North Church, and Rev. N. J. Burton, of the Fourth Church. Rev. Elias R. Beadle, D.D., had about him, in the Pearl Street Church, a host of young men. Dr. Turnbull was pastor of the First Baptist Church, Rev. Cephas B. Crane was settled that year in the South Baptist Church, and Rev. T. M. Burch was serving in the Methodist Church. In Christ Church was Rev. Mr. Abercrombie, and Henry Wilson with his famous choir was there. Father Fisher was at St. Paul's, and Dr. E. A. Washburne at St. John's. Rev. Asher Moore was in the Universalist Church, and in 1860 his congregation occupied their present sanctuary. Dr. Burton created no little commotion among the orthodox folk by preaching one Sunday in the Universalist Church. St. Peter's was described by the *Times*, in 1860, as "a flourishing little Church." Father Kelly was there. His flock was gathered in a building which had been, in succession, a schoolhouse, a Methodist Church, and a free chapel, and over and about it the present edifice was builded. Dr. Thomas S. Childs was Pastor of the Presbyterian Church then located on Main Street. The Jewish congregation was at 400 Main Street. The Unitarian Church stood where now is the Charter Oak Bank. It was sold that year, taken down and rebuilt on Asylum Hill, and consecrated as Trinity Church. "The stone which the (Unitarian) builders rejected became the head of the (Episcopal) corner." Rev. Myron N. Morris was in West Hartford. Dr. Spring was in East Hartford, and venerable Dr. Noah Porter was still at Farmington. Dr. Perrin and Rev. Mr. Goodell were in New Britain. Trinity College stood where now is the State Capitol, and Rev. Daniel Goodwin was President thereof, succeeded that same year by Samuel Elliot. Bishop Brownell resided here. The Hartford High School was then in a building at the corner of Asylum and Ann Streets, with Mr. T. W. T. Curtis as principal, and Samuel M. Capron as

principal of the classical department. The Hartford Female Seminary on Pratt Street, Miss Ranney principal, was then a flourishing institution, and Miss Draper's Seminary on Trumbull Street was prosperous. The City Missionary Society had just been founded, and Father Hawley was its missionary. Hon. W. J. Hammersley was Postmaster; Henry C. Deming was Mayor; Wm. A. Buckingham was Governor of the State. Allyn Hall was as yet unbuilt, and Touro Hall was the best here. In 1860, the new Methodist Church on Asylum Street was dedicated, and the Hartford Hospital was first opened for the reception of patients. Mr. Dudley Buck was studying music in Germany. That year Dr. Hawes preached a sermon commemorative of the forty-third anniversary of his settlement as pastor of the First Church; also his sermons on tobacco, concerning which numerous anecdotes have been in circulation. Hartford had a population of less than 30,000 people, and 700 places where intoxicating liquors were sold. Now its population is twice as great as then, and the number of places where liquor is sold is not much more than half of 700. Prominent among Hartford physicians were Drs. Beresford, Taft, Wilcox, Hawley, Jackson, and Browne. Among the leading lawyers were Hungerford, Perkins, Storrs, Chapman, Hubbard, and Lucius Robinson.¹

In 1860 a new and carefully compiled manual of the Church, containing a catalogue of members, was published and distributed. On Christmas Eve a service of public worship was held in the sanctuary, and, so far as the writer knows, this was the first celebration of Christmas, in worship, by any Congregational church in New England.

Very soon after, it became the usage of this Church to celebrate Easter as well as Christmas with appropriate religious services, and, in due time, Palm Sunday, Whitsunday, and, especially, Good Friday came to be also observed.

¹ For a more detailed account of things at home and abroad in 1860, see the discourse preached by the writer, 1890, commemorative of the 30th anniversary of his settlement here, and published under the title *Thirty Years Ago*, a copy of which is in the Historical Society.

At the first communion service celebrated by the present pastor the closing hymn was that by Dr. Dwight, beginning "I love thy kingdom, Lord," and the same hymn has been sung at the close of every communion service, with one exception, to this day. Likewise, Charlotte Elliott's hymn, "Just as I am, without one plea," or a portion of it, has been sung as an introduction to the admission of members on profession of faith.

From the first, the Church quietly and gradually began to acquire liturgical habits, adopting forms of worship in which popular participation might be practicable. It was first decided, that, as a rule, all hymns should be sung congregationally. Then the Lord's Prayer was introduced. The chanting of some psalm or canticle after the Scripture lesson, the congregation rising meanwhile, proved acceptable. In due time the Apostles' Creed became a part of worship, and the communion service was enriched by the Kyrie Eleison, Gloria In Excelsis, and the Tersanctus. It became the custom, on the first Sunday of each year, communion Sunday, to read the names of brethren and sisters departed during the year past, and to sing a suitable memorial hymn.

Certain versicles rendered responsively by the minister and choir, came into use, and the occasional introduction of the Litany proved grateful. Holy week came into observance, and the Lord's Supper was observed on Thursday evening preceding Good Friday,—the anniversary of its institution. So, gradually, without effort and without objection, and with general acceptance, the worship of the Church has been dignified and enriched, not by modern invention, but by the recovery of old, hallowed, and catholic uses that had fallen into neglect in Puritan worship. In this good way many of our Congregational churches have more recently been graciously guided.

In 1860 the galleries of the sanctuary were put in order and made comfortable and attractive, and in due time began to be occupied.

At that time, and for several years after, the largest sum appropriated by the Society for church music was one thousand dollars. In 1860 thirty-two persons were received into the Church, and for the ensuing ten years the number annually received averaged about twenty-five. There was no season of special revival in Hartford during that time. Thomas H. Welles was elected deacon in 1862, and continued in that office, most devotedly active in good works among the poor of the Church, until his death, in 1887.

The year of 1860 was one of great political agitation and excitement, and the outbreaking of the War of Rebellion, in 1861, turned the thoughts and sympathies and prayers and sorrows of all our citizens into new channels. The ministers and the churches gave their enthusiastic support to the government. Disloyalty was heresy, and as in the Revolutionary War, Old Lights and New Lights forgot their contentions in a common devotion to the cause of liberty, so in the War of Rebellion, men of all diversities of doctrinal opinion combined to serve their country and avert the common peril of disunion. The text of the sermon preached in this Church on the Sunday morning next after the attack upon Fort Sumter was, "O God, they are confederate against Thee," and the text was enough. It needed no eloquence of the preacher to kindle the hearts of the congregation. The scene was one of intense and unsuppressed excitement. Nor was it singular. Tumultuous applause greeted some of Dr. Burton's splendid outbursts of eloquent speech in the Fourth Church. A memorable service was held in the South Church on a Sunday afternoon in October, 1861, when the Eighth Connecticut Regiment, then in camp in Hartford, and about to depart for the war, marched into it, and filled the body of the house to overflowing, while the galleries were crowded with their friends. The pulpit was draped with flags, and the uniform of the soldiers seemed a sacred vestment. Thus, all through those dreadful years of conflict, religion and patriotism were

so combined as to produce the utmost fervor and force of self-devotion.

In 1864 Charles T. Webster, who joined the Church in 1831, was chosen deacon, and held the office until his death, in 1878. He was a strong pillar in both Church and Society. Nelson Kingsbury served as deacon from 1866 to 1874.

In 1864 a committee was appointed by the Society to raise by subscription a sum of money sufficient to put the church edifice in good condition, without and within, to put a clock in the tower, and to enclose the north yard with an iron fence. The money was raised, and the much-needed repairs were made without increasing the Society's debt.

In 1862 the Rev. Wolcott Calkins was settled as associate pastor with Dr. Hawes, in the First Church, but resigned in 1864. Dr. Hawes then retired from all active duty in the Church, and Rev. George H. Gould, D.D., became the pastor, and continued in that relation till 1870. Rev. George H. Spaulding succeeded Rev. Mr. Webber at the North Church, and was pastor there from 1864 to 1869. From 1864 to 1866 Rev. J. L. Jenkins was pastor of the Pearl Street Church, and his successor was Rev. William L. Gage, D.D., 1868-1884.

The Asylum Hill Congregational Church was organized March 23, 1865, and, December 13th of the same year, Rev. Joseph H. Twichell was ordained and installed as its pastor. To this Church, from time to time, many valued members of the South Church have been dismissed and commended. In 1868 an ecclesiastical society was formed on Wethersfield Avenue and a church edifice was erected. In 1873 a church was organized there. In 1866 the Church of the Good Shepherd was formed, and the beautiful sanctuary built by Mrs. Colt as a memorial to her deceased husband and children was consecrated in 1869.

St. Peter's Church (Roman Catholic) was completed in 1865, St. James' Church (Episcopal) was organized in 1868, the South Methodist in 1869, and the Windsor Avenue

Church in 1870. This growth and expansion of Christian organizations must be duly considered, in order to appreciate the environment and to estimate the progress of the Second Church.

On the 5th of June, 1867, Dr. Hawes died at Gilead, where he had gone to preach, in the seventy-eighth year of his age, and his funeral service was attended, June 8th, in the church of which he had so long been pastor. Among the sermons suggested by his departure was one by the pastor of the Second Church, whom Dr. Hawes had never ceased to aid and strengthen by his fatherly wisdom and encouragement. In the death of this godly man all the churches were bereaved.

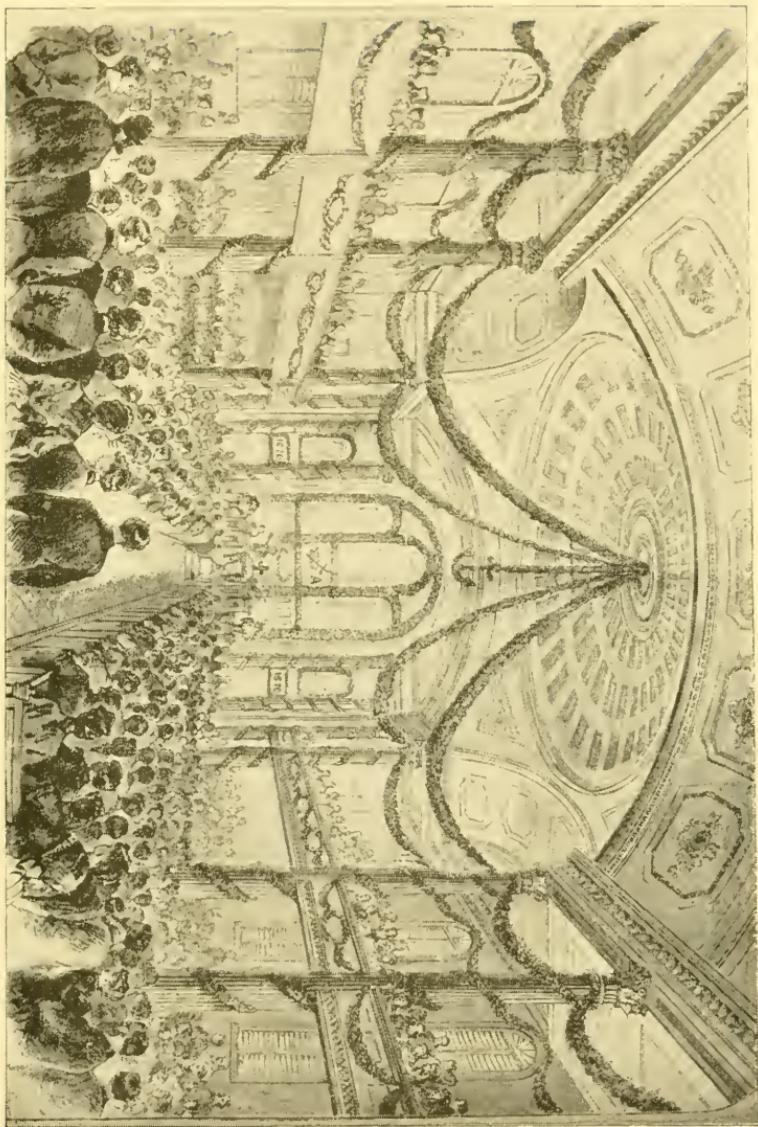
The year 1870 was marked by several important events in the history of the Church. The house at No. 47 Buckingham Street was purchased and rebuilt for a parsonage. The comparatively modern covenant of the Church was abandoned, and the original covenant of 1670 was recovered and restored to its proper place. Several old documents (which have been already described) pertaining to the early history of the Church, and containing a catalogue of members admitted and children baptized, from 1670 to 1731, were brought to light.

At a meeting of the committee of the Second Church, held January 13, 1870, it was decided to "appropriately celebrate the forthcoming bi-centennial anniversary of the establishment of this Church," and a committee of arrangements was appointed to make all suitable preparation for the celebration. Of the twenty persons constituting that committee eleven are still living. Letters of invitation were sent to many churches and individuals outside of Hartford, and to all the churches, of all denominations, in the city. A general and cordial invitation was also published "to all persons who have at any time been members of this Church or congregation." Most of the churches invited sent representatives, and among the specially invited guests were Drs.

Bushnell, Bacon, Daggett, and Patton, and the Rev. Charles E. Linsley. It was a subject of regret that Dr. Walter Clarke was unable to be present.

Arrangements were made for services and assemblies on Tuesday and Wednesday, February 22d and 23d, as follows: An historical address by the pastor, Tuesday afternoon; a social reunion and collation in the church parlors, Tuesday evening; a devotional service, Wednesday morning, at 9:30 o'clock, to be followed by a public assembly for addresses and music; the Lord's Supper, Wednesday afternoon, and a closing discourse by the Rev. Dr. Daggett, Wednesday evening. These arrangements were carried out, and, in the good providence of God, the two days of the celebration were delightfully clear and pleasant. The decorations of the sanctuary elicited universal admiration.¹ Along the sides were festoons of laurel and pine, looped up, at regular intervals, over medallions containing the names of the former pastors of the Church, and the date of their pastorates. Each name was enclosed in a wreath of laurel. In front of the organ-loft the festoons were held by stars and crosses, and in the center was a large lyre with strings of gold. The columns were entwined with heavy wreaths, and large festoons were suspended from the dome and gathered in at the four corners of the Church. From the center of the dome hung also a massive green anchor and cross. The large window in the rear of the pulpit was elaborately decorated so as to frame with green the original covenant of the Church, printed in large German text, on either side of which were similar arrangements containing the text of the Lord's Prayer and the Creed. The pastor's name was inscribed under the covenant. The pulpit was festooned with evergreens, and upon it stood two century plants, while all around flowers were bestowed in great profusion and with exquisite taste. The opening services, at two o'clock P. M., Tuesday, were attended by a con-

¹ The picture representing the interior of the Church, with decorations, was copied from a full-page illustration in Frank Leslie's newspaper, of 1870.



BI-CENTENNIAL, 1870

gregation that filled the building to its utmost capacity. A large choir sang the great Christian hymn, *Te Deum Laudamus*, Rev. Dr. Field of New London read the Scripture lessons, and Rev. Dr. Daggett offered prayer. The hymns sung were "Glorious things of Thee are spoken," "Christ is made the sure foundation," and "While shepherds watched their flocks by night," the latter to old "Sherburne." Dr. J. Aspinwall Hodge pronounced the benediction. The historical address, on that occasion, was delivered by the pastor of the Church, and was published, together with a full report of the anniversary exercises, in a pamphlet which also contained the papers on the original controversy in the Hartford Church, 1656-59, discovered by Dr. Palfrey, of which mention has been made.

This pamphlet is not now easily procured. Many copies of it, stored in the Church, were used by an ignorant sexton for kindling his fires. The address had a value at the time, but contained some errors which have since been corrected, and was necessarily brief and fragmentary. Whatever it contained of permanent value has been wrought into the texture of this present history.

The following account of the festival exercises is taken from the aforementioned pamphlet, entitled, "Proceedings at the Two Hundreth Anniversary of the Second Church of Christ in Hartford, February 22 and 23, 1870."

Tuesday evening had been set apart for social entertainment, and invitations had been given to all past and present members of the parish, and to many friends in other churches. A bountiful collation was spread in the parlors of the Church, and a score or two of young ladies, dressed in the garments of their grandmothers, waited upon the tables and served the throng of people with gracious cordiality. In the upper room of the chapel an old-fashioned dinner table was spread, and the curiosities there displayed attracted much attention. There were gigantic doughnuts, an iron pot full of pork and beans, johnny-cake baked in the "old

testament" way, vast expanses of pumpkin pie, great loaves of rye bread, and the table was set with pewter platters and mugs and old china, while hard by stood antique utensils of all sorts. Later in the evening the people gathered in the Church and, led by the pastor, spent an hour of song together. This proved to be a delightful part of the celebration. The spirit of God seemed to be present, and many hearts were graciously touched. A cloud of witnesses seemed to hover about, the home-feeling was predominant, and the sanctuary seemed to be the gate of heaven indeed.

On Wednesday morning, at 9:30 o'clock, a prayer meeting of great interest was held in the Sunday-school room, which was conducted by Rev. T. L. Shipman of Jewett City, who formerly preached some months in the old South meeting-house.

At half past ten o'clock the reunion service was held in the Church, and the building was crowded to its utmost capacity. A large chorus, assisted by an old-fashioned orchestra of violins, bass viols, flutes, etc., etc., and the organ, sang the tunes of long ago,—*Invitation*, *Turner*, *Majesty*, and others of the same style.

The Pastor read from the church records to the effect that in 1825 Joseph Webster was appointed delegate to attend a council called in New Haven to examine and install the Rev. Leonard Bacon as pastor of the First Church in that city, and then introduced Dr. Bacon to the audience.

Dr. Bacon's remarks were exceedingly felicitous. He spoke of the old-style garments worn on the previous evening, and said that they all seemed familiar to him. He spoke of his first visit to Hartford, almost fifty-eight years before, and of the rustic admiration with which he then surveyed "the beautiful village that proudly called itself a city." He recalled "the South Meeting-House, standing, according to an old Connecticut fashion, in the middle of the street, at the intersection of two roads, and closely resembling, within and without, any ordinary wooden meeting-house built in the last century."

He alluded to the historical discourse of the previous day, and dwelt at length and with his accustomed power, on the thought that "our Congregational churches, with all the mutual independency inherent in their organization, are one in the unity of their spiritual life, and in their strong tendency to fraternal intercommunion. With no external bond that may not be sundered in a moment, they are one ecclesiastical commonwealth through all the vicissitudes of their history."

This thought he illustrated by many references to the history of Congregationalism in New England, and said, "The testimony of all these ages is that our churches, 'distinct as the billows, yet one as the sea,' are held together in a vital unity safer and stronger than any outward bond of coercive authority."

He spoke in a most interesting manner of Dr. Flint and Dr. Linsley, and some portions of this part of his address have already been quoted. [See p. 187.]

The Pastor then introduced the Rev. O. E. Daggett, D.D., a former pastor of the Church, whose remarks were listened to with eager interest. He was a school boy in the Hopkins grammar school at Hartford in 1824, and was ordained pastor here in 1837. He alluded in a very tender way to Drs. Linsley, Vanarsdalen, and Hawes. "It always rained when Dr. Hawes exchanged with him!" When he left the Church it had 406 members, five-eighths of whom had joined during his pastorate. Of the 307 admitted, 218 were by profession of faith. In March, 1838, 110 persons were added to the Church on profession. He gave a most vivid account of the great revival of 1838 in Hartford.

After the singing of a hymn, the Rev. Horace Bushnell, D.D., was introduced, and spoke as follows:—

"Recollections appear to be the kind of contributions most demanded here, and most naturally given, as they are certainly most appropriate to the occasion; but I have none to give. My friend, Dr. Bacon, thought he could remember a good part of these two centuries, but I am so much older than he that I do not remember anything. I have an indistinct

recollection that when I came in hither as a boy to get sight of so great a city, I saw the old wooden meeting-house standing out, hereabouts, in the street, but whether it was a whole thousand years back, I would not trust my memory to say.

“ As Brother Parker went on yesterday in the faithfully recited story of his discourse, picturing the stormy times of our church fathers in their little, new-born, scarcely settled community, and showing out of what contentions, embittered by what asperities, this Second Church took its separate form and began a history of its own, I could but say, ‘ This is their Book of Judges’,—showing how Israel, just planted, and not yet settled in any terms of order, fell backward into comparative anarchy, how their manners and moralities ran low, and how the joints of society were loosened for a fearful lurch towards barbarism.

“ It reminded me sharply as need be of what I once undertook to show, under “ Barbarism the first Danger ” for a text—that there is a transitional age in the history of every new people, commonly in the second or third generation, when they wear a sadly deteriorated look. But there is a recovery shortly, and the barbaric excesses of the Judges give way to the finely advanced, new era of Samuel and David. So it has been in all our New England communities, and so it shortly began to be here, as the story was given, in our wretchedly distracted church community of Hartford. But God mercifully bridged the gulf for us, and finally brought us safe over out of a troubled past into a goodly present, where order took the ascendant again ;—permitting us to dwell in peace, behold the decencies and share the amenities, and take confidence in the recovered moralities of life. And having thus come up out of our rough, wild age, and the dangers included in so great poverty and coarseness of life, how shall we better thank God than to ask how we may best turn off another danger, on the other side, from our children,—how we may save them from being precipitated into the fearfully worse dangers of luxury, dissipation, godless unbelief, and profligacy.

“ Just a word now in regard to the unmentioned people of the story. Our Brother Moore [Rev. Wm. H. Moore], referring, in the prayer meeting this morning, to the large gaps in the church records which the historical discourse deplored, reminded us that whole generations in the membership were thus lost,— who they were and where their dust reposes never can be known. But if we had their names, scarcely more would be known. The body of Moses,— where was it laid? And if his name, too, had been hidden as his body was, would he not still have lived in his people by all his works? So these unmentioned ones of your church story are living in you here to-day,— as truly they that are in the gaps of the records, as they whose names are preserved. These names tell you little, and it

is only a very few of them, four or five in a generation, that ever come out to be so much as spoken by their syllables. And yet all these unmentioned, or scarcely mentioned ones are yet truly alive, and I, for one, especially love to give them greeting at such times. For it is their special merit it may be, their self-forgetting and unforward modesty, that has veiled them. And what more could their names signify, when all they did and were is alive in you, now waiting to be owned and cherished by your tenderest homage?

Another point to be remembered:—Considering the fact that our generations increase in a geometrical ratio, there are probably now as many as one or two hundred thousand people somewhere living that were issued from this flock, and who, as you may say, were born here, though they know you not. Some of them never heard of this South Church, but they have South Church ingredients in them, that for these generations past have been distilling from such works and prayers as could fitly be a propagated blessing.

Put now these last unmentioned and the unmentioned of the old time together, and imagine how they will sometime meet, and how you yourselves will meet them as the before and after of your story! When you all stand face to face in this great time coming what a bringing together it will be! You will make how many beautiful discoveries that will put your hearts ringing with joy, and it will be a gathering together into what high brotherhood of love and acknowledged obligation for eternity!"

The Pastor then returned thanks to all who had contributed in any way to the good success of the anniversary exercises, and particularly to the distinguished divines who had just spoken so fitly and eloquently, and extended an invitation to all Christians to participate in the celebration of the Lord's Supper, at the afternoon service. The benediction was then pronounced by the Rev. Charles E. Linsley.

At three o'clock p. m., a congregation that filled the sanctuary assembled to celebrate the Holy Communion. The Pastor, assisted by the Rev. O. E. Daggett and the Rev. Charles E. Linsley, conducted the service, which was characterized by simplicity, solemnity, and great tenderness of feeling. Touching allusions were made, in accents of prayer and praise, as well as in remarks, to the former members of the Church, and to the overshadowing

“cloud of witnesses.” The anniversary exercises were concluded on Wednesday evening, when, after appropriate devotional services, an able and impressive sermon was preached by the Rev. Dr. Daggett, the burden of which was the historical continuity of Christ’s Kingdom, and the perpetuity of the Church of God in the world.

The *Hartford Courant* said:—

“The exercises of this celebration have possessed a degree of interest seldom secured in a church anniversary, and all the details of the observance have been so admirably arranged that none could wish for larger measures of success than has rewarded the efforts of those having the celebration in charge. Not only have the past and present members of the South Church greatly enjoyed the exercises, but the people of other denominations who have looked in upon the festivities, and listened to the addresses, have been moved by the spirit of the occasion.”

In 1870 a marble font was placed in the sanctuary by the pastor and his wife, as a memorial of their beloved daughter, Emily Julia, who departed this life, February 12, 1869, when about three years of age.

In 1872 a committee was appointed by the Society to consider and report upon the propriety of making certain alterations and repairs of the church edifice. On the report of this committee, in 1873, it was determined to raise, if possible, the sum of seven thousand dollars, by subscription, for the purpose of carrying out the plans for renewing the church. Henry C. Robinson, P. D. Stillman, and N. T. Pitkin, together with the Society’s committee, were appointed a special committee to make such alterations and repairs in and about the edifice, as they might think desirable. The windows of the church were entirely renewed, a new platform and pulpit were provided, the great window behind the pulpit was walled up and inscribed with the Lord’s Prayer, the Creed, and other suitable texts, additional seats were furnished, the house was painted outside and within, and the work of renovation was extensive and thorough. The sum of money raised by voluntary subscriptions was sufficient to cover all expenses of this work.

Indeed, from that time the financial condition of the Society has shown a marked improvement. Without any special effort, save that implied in a quarterly collection, the large outstanding debt of the Society has been gradually and greatly diminished, while the current expenses have increased.

In 1873 William Blatchley resigned as clerk of the Church, having served in that office for twenty-four years, and a vote of thanks to him was unanimously passed by the Church. The same year William L. Squire was elected deacon, and continued in the office until his removal from the city, in 1881.

In 1874 the question of a new organ was seriously considered, but it was finally decided to rebuild and improve the old instrument, and, accordingly, such alterations were made in it, at considerable expense, as were deemed feasible and desirable.

In 1874 a new Church Manual was prepared and published, in which many corrections of errors or omissions in former editions were made, and the names of members admitted from 1670 to 1731 were printed. But this Manual was marked by other and more striking changes. It contained a revision of the rules of the Church, by which the number of such rules was greatly reduced, and the methods of procedure were greatly simplified. It contained, also, in its place of honor, the old, original covenant of the Church. And again, it contained, instead of the articles of faith which for some time had been in use, the brief and simple confession known as The Apostles' Creed, and, in addition, The Nicene Creed, and the Declaration of Faith set forth by the National Congregational Council in 1865. The Church had carefully considered and discussed the whole subject, and had come to the conclusion to discontinue the use of the many-articled creed, which was a stumbling block to many, and to adopt The Apostles' Creed as the only doctrinal formula to which candidates for membership

should be required to give assent. At the same time it set forth the two other confessions that have been mentioned, as indicating the breadth and catholicity of its doctrinal sympathies. Thus, in putting away the new and putting on the old forms of confession and covenant, the Church returned to both simplicity and truth, and exchanged narrowness for breadth, provincialism for catholicity, and a set of unskillful definitions for solid and substantial symbols.

"Early in the morning of the 17th of February, 1876, while the stars were still shining in the clear and silent heaven, Horace Bushnell passed away to that world on whose borders he had so long dwelt."

Dr. Bushnell, in the later years of his life, had frequently preached in the Second Church, and during one summer supplied the pulpit in the absence of the pastor. His funeral services, in the Park Church, were conducted by Rev. Dr. N. J. Burton, assisted by Rev. J. H. Twichell and the pastor of the Second Church,—the three ministers of this city with whom Dr. Bushnell had, in later life, maintained a peculiar intimacy.

On the 11th of April, 1877, occurred the fiftieth anniversary of the dedication of the present meeting-house of the Second Church and Society, and the event was duly celebrated by a public service on the evening of that day. A large congregation assembled in the tastefully decorated sanctuary, and the exercises were greatly enjoyed. The hymns and tunes for the occasion were selected from those which prevailed in worship a half century before, and their quaintness afforded no little amusement, while to many of the elderly people they sounded forth as fraught with many tender and sacred memories. There were several persons in the congregation who distinctly remembered the dedication services of fifty years before. The Hon. Henry Barnard made the principal address of the evening, and recited many interesting facts connected with the earlier

affairs of the parish. Among other things, he said that in the large ball just below the weather-vane, on the spire, were deposited the names of all who worked upon the edifice during its erection.¹

In the winter of 1878 Mr. Dwight L. Moody came to Hartford, by invitation of the united churches, to conduct a series of Gospel services. The building now known as the armory was engaged for the meetings, and the South Baptist Church was offered for overflow and inquiry meetings. Every effort was made by the churches and the pastors to aid Mr. Moody, and to render his work successful. Vast congregations were gathered, and a great blessing was poured out upon the community. As a result of this revival one hundred and eleven persons, most of them adults, united with the Second Church during that year. One of this number, George Woods, was soon after appointed manager of the Young Men's Christian Association, which was organized at this time, and two years later Mr. Woods was chosen deacon in the Church. In 1877 Mr. Franklin Glazier was chosen deacon, and continued in that office until his death, in 1889.

In 1881 the Church procured a new, large, and elegant book in which to inscribe the names of all who have been members of the Church, so far as it might be possible to ascertain them. The work of preparing and transcribing this list was completed, and the Church now possesses a chronological and alphabetical record of its members, which is of great value for its accuracy, order, and convenience for reference. A duplicate of this catalogue is also privately kept by the pastor.

During this same year the Church received a very precious addition to its memorial treasures, in the form of an elegant and costly silver communion service, consisting of two flagons, eight cups, and four plates. This gift came from

¹ Quite full reports of this celebration may be found in the columns of the *Hartford Courant* and the *Hartford Times*, April 12, 1877.

Eliza Trumbull Robinson and her sister, Mary Alice Robinson (Mrs. Louis Cheney), and was most generously made by them in memory of their younger sister, Harriet Trumbull Robinson, an exceedingly beautiful child, who departed hence to go to be with her father and mother in their heavenly Father's House, in the summer of 1870.

In this same year Charles S. Goodwin, Charles S. Gillette, and Henry E. Harrington were chosen deacons. In January, 1887, Deacon Thomas H. Welles died, and, shortly after, Deacon Charles S. Gillette was called hence, and the Church was greatly bereaved in their departure. George F. Hills and Joseph A. Graves were chosen to fill the offices left vacant by these lamented brethren, and, in the ensuing year, Hosmer Griswold was chosen deacon.

At the annual meeting of the Society, in 1884, the question of procuring a new organ for the Church was informally discussed. A subscription paper was soon after drawn up and circulated, and a sum sufficient to procure a suitable and excellent organ was secured. A committee appointed for the purpose made a contract for the instrument, which was to be set up and completed in the early autumn.

On Sunday morning, the sixth day of July, 1884, the Rev. Samuel Harris, D.D., professor of theology at Yale Divinity School, preached in the Second Church, and administered the Lord's Supper, the pastor being then in England for a vacation. Soon after seven o'clock on Monday morning following, the church edifice was discovered to be on fire. An alarm was sounded which brought the fire department to the scene without delay, and an immense throng of people gathered in the vicinity. Thick columns of smoke circled upwards about the steeple, and it seemed to the beholders that no efforts could hinder the complete destruction of the edifice. Meanwhile many men were eagerly at work to save whatever might be removed from the burning building, and carpets, books, pulpits, chairs, the valuable musical library, and the font and communion table were

safely withdrawn. The firemen, under skillful guidance, worked with great energy and perseverance, and, contrary to expectation, soon succeeded in subduing the flames which had mounted to the belfry. The porch was well burned, and the woodwork of the belfry and the framework of the roof, above the main audience-room, was badly damaged. The organ was thoroughly drenched with water and nearly ruined, and the main audience-room was flooded with water, running down from the charred roof above it. The other rooms were also injured by water. The bell was cracked, and some of the windows were broken. In this misfortune several of the neighboring churches kindly offered the use of their sanctuaries to the congregation of the Second Church, and many expressions of good-will and sympathy were also sent. The committee of the Society met the same day, and steps were immediately taken to repair the damages and make all things new. It was found that there was ample insurance to cover all the losses, which amounted to nearly fifteen thousand dollars, and it was counted most fortunate that the money for the new organ was all raised. The Sunday-school room was soon put in readiness for use, and the congregation worshiped therein while the work of repairing the church went on. On the ninth of November, it being the Lord's Day, the renovated church was re-opened for worship, and its capacity was taxed to the utmost to accommodate the great number of people who desired to attend the services. From the sermon by the pastor a few sentences may be given :

“ We are here, as I conceive, simply to rejoice together before the Lord, in the re-habilitation and re-occupation of our dear old sanctuary. The ravages of fire and water have been repaired ; unsuspected defects of construction have been remedied ; a new and noble organ has been set up ; cunning hands have put a beautiful appearance upon the house without and within ; whatever was needed for completeness has been liberally supplied,— and all has been done, by supervisors and workmen, with such fidelity and taste that our sanctuary is to-day, not only a more comfortable and beautiful, but also a sounder and stronger building than ever before.

"In our thanksgiving to God, it becomes us to remember with gratitude those who have generously given their time, care, and labor to this work of restoration, and to whose supervision we owe the fair and complete result. It also becomes us to recall the many kind expressions of sympathy which were given us in the day of disaster, by the several churches and by many good people of this city, and to make here our public and thankful acknowledgment of their gracious works and acts.

"Good people of this congregation, I congratulate you on the re-occupation of our dear old house of worship. You feel to-day the inspiration of holy memories and associations. We are compassed about to-day with a great cloud of witnesses. The congregations of former days silently and invisibly throng in about us, and we 'sit together in the heavenly places in Christ Jesus.' Dear souls with whom we have had sweet communion here seem to smile upon our holy joy. Here many of you were baptized; here some of you were married; here many of you confessed the Saviour, and sat for the first time at his Holy Table. Here some of you have sorrowed, not without hope, for the dear departed. This has been the place of your communion with the Church of Christ, where your souls have often found light and comfort and peace. It has been the home of your souls. Some of you have remembered it with a sweet remembrance on Sabbath days in far-away lands. You have become bound to it by the sacredest and most steadfast affections, you have found delight therein, in gravest thoughts and noblest exercises of faith and hope and desire and love.

"Shall we not here and now renew our self-consecrations to the service of the Lord? Shall we not jealously guard the interests and diligently seek the welfare of this ancient church? And especially do I pray that we may be moved to make this sanctuary a house of prayer, and a Christian home for all people who may incline, or can be induced to enter it; that by a ministration of God's love, by a generous provision for the poor, by a genuine brotherly love and sweet communion of its members, by ceaseless activities of kindness, by a pure and simple worship, by a reverence for all God's ordinances, by a godly conversation, by your continual gladness and thanksgiving for all God's mercies, and by your overflowing faith and love, this sanctuary may become more and more attractive, from year to year, to the people whose dwellings are in this parish, and that multitudes shall hereafter remember it with gratitude and delight, as the place where their souls were illumined, nourished, and comforted in God's truth and grace.

"Beloved brethren, take a new and deep impression, this day, of the high ends for which this house was builded, of the holy uses by which it has been sanctified, and of the precious privileges which it now affords.

By innumerable thanksgivings, petitions, confessions, praises, and prayers, from generation to generation, it has been hallowed,—by joys and sorrows and by all the inexpressible communions of God's people,—and so it has become very dear and holy, and is the center of a multitude of most tender associations,—the house of God and the gate of heaven."

The following report of the services on the aforesaid Lord's Day, from the *Hartford Courant*, may be of interest :

" The South Church, which was badly damaged by fire on the 7th of last July, was opened yesterday for religious service. Very extensive improvements have been made in the appearance of the interior, partly by the decoration, and partly by the refurnishing that was found to be necessary. The new organ is in appearance thoroughly in keeping with the style of the interior, and a beautiful addition to the building. At the morning service, the usual quartette choir, consisting of Mrs. Rogers, Miss Keeney, Mr. Trask, and Mr. Spencer, was doubled by the addition of Mrs. Huntington, Mrs. Wilson, Mr. Huntington, and Mr. Gundlach. The order of service was as follows :—

Organ Voluntary (Preludio and Andante),	Guilmant
Invocation, Responses, etc.	
Anthem,	Dr. Boyce
I have surely built Thee an house to dwell in.	
Scripture Lesson.	
Anthem,	G. M. Garrett
My soul doth magnify the Lord.	
The Creed and Responses.	
Prayer.	
Anthem (Memorial),	L. Spohr
Blest are the departed.	
Sermon.	
Hymn.	
Prayer and Benediction.	
Organ Postlude, Grand Offertoire (in C minor),	Welz
" The sermon, which is given in full on the first page of to-day's issue, was, in large part, a history of the Society. The evening service was according to the following order :—	
Organ Voluntary, Pastorale,	Kullak
Invocation, Responses, etc.	
Anthem (Solo and Chorus),	L. Spohr
Scripture Lessons.	
Anthem (Double Quartette),	L. Spohr
Creed and Responses.	

Prayer.

Hymn—Anthem, E. H. Phelps

Sermon.

Anthem, G. M. Garrett

Prayer and Benediction.

Organ Postlude, Buck

In bringing this narrative to a somewhat abrupt close, a few things may be briefly mentioned which have had much to do with the prosperity of the Church, and the interest manifested in its services.

For many years, now, the material affairs of the Church and Society have been conducted by their respective committees with singular fidelity, prudence, and economy, and yet, as regards the pastor and the requirements of the work in hand, with equal generosity. If in respect of the Church's spiritual gifts, activities, and fruitfulness, a modest and reverent silence is becoming, grateful mention may be made of its domestic peace, of its quiet growth, of its constant blessings, and of the tender and loving remembrance of its means of grace by those who have shared in its nurture and communion. Most of those who composed the Church when its present pastor came to it have passed "to where beyond these voices there is peace." But in their children and children's children, and in other successors, the Church survives and flourishes amid the removals of time and death.

Grateful recognition of the invaluable work of the *good women* of the Church is due. It is a fault of all histories that, for the most part, they omit the feminine forces and influences in society from their records. In the churches of Christ, from the beginning, these forces and influences, though comparatively silent and unobtrusive, have been predominant. So, most certainly, has it been here. The life and power and blessing of this Church, for the last thirty years, at least, have largely resided in the goodly and devoted sisterhood of it.

The Sunday-school, under a wise administration, has been a most efficient arm of the general service. The

admirable work done in the primary department for several years past, by Mrs. Laura Gilbert and her associates, merits the gratitude of all who have the welfare of little children at heart. And for so many years, Mr. Lucius F. Robinson, whose father and grandfather preceded him in the office, has assiduously and successfully superintended the school, attracting to his aid competent assistants and instructors.

The choir of the Second Church also deserves grateful mention for its cordial co-operation with the aims and efforts of those who have been entrusted with the direction of public worship. For twenty years the pastor has, as a rule, spent Saturday evening with his choir, at rehearsals, finding himself not an intruder among fractious and quarrelsome folk, but at home with ladies and gentlemen ready in all sweet reasonableness to do their utmost in promoting his purposes, and in securing a harmony and unity of devotional service. The names of Mr. and Mrs. Charles Huntington,¹ Mrs. Charles Wilson, Mrs. Rogers, Mrs. Marion (Keeney) Williams, Mr. Trask, Mr. Spencer, who for more than twenty years has been at his post nor falters yet, and of Mr. John Gallup, the accomplished and devoted organist and leader,—not to mention others most worthy,—are cherished in gratitude and affection by South Church people.

“ The Lord shall count, when he writeth up the people, . . . as well the singers as the players on instruments ! ”

It surely deserves notice that this Church has been greatly blessed in the communion and fellowship of the other Churches of the vicinage, and in the counsels and ministrations of the able, kindly, and godly pastors who have lived and labored together here in a beautiful unity. This tribute of gratitude and affection, the pastor of this Church, in the name of the Church, pays to his brethren in the ministry, of all Churches, to the living and to the departed. Not one of the ministers of Hartford who, in 1860, kindly greeted

¹ Mrs. Huntington is a direct descendant, through her mother—Marcia White,—of John White who was one of the founders of the Second Church, and its only known Elder. See pages 59 and 60.

his arrival here, survives. The last of that "goodly fellowship of the prophets" suddenly fell asleep on an October day in 1887,—that great-minded, great-hearted, most manly, most womanly, most beloved, and every way remarkable Dr. Burton! in whose death every church in Hartford was distinctly and greatly bereaved.

And last, but possibly not least, the Second Church owes more than is commonly known, to the flawless fidelity and diligence in the hard duties of his humble but honorable vocation of John Hassett, the sexton. Such "a doorkeeper in the house of God" is seldom found. It were rude to fail of respect and honor here towards a man so guileless, a servant so good and faithful.

Here, then, our task undertaken with reluctance and pursued in a feeling of great personal unfitness for it, may most suitably conclude. Would that it might have fallen to more capable hands. But because such hands seemed wanting, therefore, out of abounding love and honor for this dear old Church, and with such measure of diligence, accuracy, and candor as he possessed, the writer has composed this chronicle, which, however imperfect, he hopes may seem to have some value and honor in the days to come.

He cannot close it, however, without confessing to the people of his charge his debt of gratitude to them for their unwearied patience, kindness, and charity toward him. For thirty-three years, many of which have been years of extraordinary public excitement, there has been no quarrel, no contention here. We have borne the burden and heat of a long, toilful, but glorious day. Our communion in joys and sorrows, in work and worship, has been very sweet. We have laid to their earthly rest many dear comrades, brave men and gentle women, whose names and faces are enshrined in our loving memories. The bugle-note sounded in the first sermon preached by the writer in this Second

Church of Hartford, he sounds again, speaking unto the children of Israel that they "go forward!"

In the land of "The Long Ago" it is both pleasant and profitable to linger for awhile. In its twilight solitudes all is still and restful, and an atmosphere of mystery and sacredness abounds. The very ground is holy, for there are the living roots of all the wide-spreading prosperities of the present age. There, too, are the graves of those heroic men and women by whose toils and sacrifices were sown in tears the precious seed of such golden harvests as men now reap with songs.

But the "good, old times" were, after all, comparatively dark, dismal, and undesirable. The conditions of life were narrow and hard and poor. Under the rigidities of religious discipline hypocrisies flourished. Under pernicious restraints mischievous eccentricities and abnormal types of character were too often developed. Not only do we live amid material comforts that make our world far more endurable and enjoyable than that of former ages, but we possess an intellectual light, a social welfare, a civil and spiritual freedom, of which our forefathers scarcely dreamed. The Promised Land, the Golden Age is yet to arrive!

The fact of a church more than two hundred years old, that dates almost from the first settlement of the community in which it exists, living on from age to age as a continuous power for good, gradually gathering into its fold and embracing with its ministrations of mercy generation after generation, and amid all vicissitudes still uplifting its holy prayers and psalms, whose echoes float on forever, touches the chords of imagination and veneration. In this fact is somehow given to us the consciousness of an organic life, through which the spiritual forces of the distant past act upon us and quicken us. Hence the subtle and graceful inspirations of holy memories and associations. The repose of history is shed upon our tumultuous life. In this wide and august communion of saints we are sobered, steadied, comforted, encouraged.

Through all the changes of two centuries this Church has stood, where its noble founders placed it, upon the broad and sure foundation "of the prophets and apostles, Jesus Christ Himself being the chief corner-stone." The worship of God has been maintained and the sacraments of the Church have been administered in her sanctuaries, almost without interruption. The sacred fire kindled upon her rude altar more than two centuries ago has never been extinguished!¹

Dear, ancient Church, thou art compassed about with a great cloud of witnesses! God bless thee forever, and make thy sons and daughters in the future an honor to the men and women of the past by whom they are honored!

Till the Son of Man shall come again in glory, mayest thou stand secure and flourishing upon the eternal foundations, and thy light still shine more and more purely and brightly in this community!

"Peace be within thy walls! Prosperity within thy palaces!" For my brethren and companions' sake I will now say,

PEACE BE WITHIN THEE!

¹ Between the pastorate of Mr. Whiting and that of Mr. Buckingham there was an interval of five years. During the Revolutionary War the Church was without a pastor for seven years. With these exceptions the pastors have followed each the other in remarkably close succession. Not counting the brief service of Dr. Whitman's colleague, there have been ten pastors in this succession, making the average term of pastoral service a little more than twenty-two years. Thomas Buckingham served thirty-seven years, Dr. Whitman served forty-four years, Dr. Flint served thirty-three years, and the present pastor has entered upon his thirty-fourth year. This record is certainly a remarkable one, and speaks well for the Church and Society.

APPENDIX I

PAPERS RELATING TO THE EARLY CONTROVERSY IN THE CHURCH IN HARTFORD, 1656-59.

In the second volume of the Connecticut Historical Society's Collections, edited by Dr. J. Hammond Trumbull (1870), may be found the valuable papers referred to in the title above, printed from copies of the originals in the British Museum, together with the learned editor's notes and comments upon them.

In this appendix only such portions and descriptions of these papers are given as serve to illustrate the attitude, spirit, and motives of the minority or "withdrawing" party in the controversy. The important letter of June 11, 1656, signed by George Steele and twenty others of the minority party, is printed in the first chapter of this book, page 23, and therefore is omitted here. For the same reason the letter of March 20, 1656, is omitted here; see chapter 1, page 25.

I

NOTES OF WHAT PASSED BETWEEN CAPT. JOHN CULLICK AND
THE REV. MR. STONE.

Cullick. If he had declared that we had not taken content in his tryall, the Church might have had no other consideration; but he not declaring any such, then it lieth on our part to hold forth something to him, that we either do like and approve of him or not.

Mr. Stone. I do not think it is necessarie for him to expresse any dislike. Mr. Michall never expressed any dislike when he left the congreg: as we are not to express any dislike of him, that must be known first, whether he go to the Bay absolutelie resolved neu^r to return.

Cullick. That must be as we carry towards him: we have had a tryall: is it meet we, now the time is out, we should let him go away and never say what our further desires are of him?

[The discussion of which this is a fragment probably occurred at some meeting of the Hartford Church, when the question of calling a minister as Rev. Mr. Stone's colleague was under consideration. Mr. Hooker died in 1647. In 1649 Rev. Jonathan Mitchell, then tutor at Cambridge, preached in Hartford by invitation, and was called to settle here as pastor, but declined the call. Some years after, perhaps in 1653, Michael Wigglesworth preached here.]

II

REPLY OF THE WITHDRAWERS TO A COMMUNICATION RECEIVED
FROM THE CHURCH.

See Chapter First, page 23.

III

FROM THE WITHDRAWERS TO THE CHURCH.

See Chapter First, page 25, where most of this paper is printed.

IV

MR. STONE'S RESIGNATION OF OFFICE IN THE CHURCH.

Mr. St. express: w^h hee laid downe his place.

That he would lay downe his place and office power: That he should not improve that power, or act as an officer any more amongst them: That hee would not have the ch: thinke they were noth[ing] but great words, but hee would have them Assure themselves hee did not onely say it, but hee would doe it; tooke his leave of the Congregation, thanking them for all theire Loue and Respect to him, telling them that if any Bro: thought hee had received more than his Labo^rs deserved or answered, hee would restore it to y^m: professing also that hee did it not out of any disrespect to them, nor with respect to any place or employm^t

of greater honor and advantage that was in his view, for hee professed hee Knew not whither to goe, but if hee could doe any th: for the Ch: where euer hee came, in procuring them another in his room, hee would doe it; for another might doe good in this place, though he could not; that he clearly saw that his worke was done in this place, and that hee had the Advice of the Ablest Elders in the Bay for what hee did.

Upon this, severall of the Ch: at the same time lamented theire sad condition, that they should be Left as Sheepe wthout a Shepheard, and what should they do on the Saboath dayes, with severall other ex-pressions to the same purpose.

Then he replied, that if the Brethren desired it, while hee tarried amongst them and as hee was able, hee would speak to them on the Saboath dayes, as a Brother; and upon this the meeting broke up.

Since this, hee hath refused to act as an officer; and before there was any Leader or moderato^r chosen, hee tooke the voate of the ch: about acquitting him, and said he did put that voate not as an officer but as a brother. Lastly the majo^r p^t of the Brethren then mett have (as we conceive disorderly) chosen (as they say) another to lead the ch: in his roome.

[In dorso:] June 11th, 56.

Mr. Stone's speech when hee laid downe his place.

[The date is not of Mr. Stone's resignation, but of the indorsement of the paper. This paper and the preceding ones were probably a part of the case submitted by the withdrawers to the first council held in June, 1656.]

V

FROM MINISTERS IN MASSACHUSETTS TO CAPT. JOHN CULLICK AND ELDER WILLIAM GOODWIN OF HARTFORD.

[It is not worth while to print this paper here. It was signed by John Wilson, Richard Mather, Samuel Whiting, John Sherman, and John Norton, and was dated Aug. 4th, 1656, or about two months after the council of June, 1656, at Hartford.

It begins with expressions of deep regret that the breach at Hartford "still continues unhealed, notwithstanding the endeavor of the late reverend council." (It should be remembered that Mr. Stone and his party did not accept the result of that council, and declared it "of no force.") Then the Mass. Elders suggest a conference of both parties at Hartford, with "brethren from these parts," either in Boston or Hartford, for the "timous composure of y^e differences of your church." They say that they are "to this day uncertain of the particulars of your dissent," and that they are "unpraeoccupied as to any partie." From their letter it appears that Mr. Stone was then in Boston. Most of the letter is given up to outpourings of sorrow in view of so great a breach and scandal in a church of so much reputation hitherto.]

VI

FROM CHURCHES IN MASSACHUSETTS TO THE CHURCH IN
HARTFORD.

[This letter is too long and irrelevant to reproduce here. It bears date Sept., '56. It bewails the condition of things at Hartford, gives much solemn exhortation, and makes suggestions of conferences in the spring.]

VII

FROM THE WITHDRAWERS TO THE CHURCH.

DEAR BRETHREN:—

The sight and perusal of your letter hath caused us many thoughts of hart what to return to you, what to our selues, what to our Lord and Master, whom we Know to be the Prince of Peace, sent from the Father of peace, and sending his Spirit to lead us in the ways of peace by those means of peace whch himself hath appointed, and whom we Know alsoe to be the Amen, the faithfull and true witness, the same yeasterday, to day, and the yea for euer: and that faithfullnes hath ben shewed in giving for us our straight, stable, suer, imutable way of peace, out of which he would not have us to wander under the pretence of peace, lest wher [we] seek lying vanityes we forsake our own mercies: the consideration whereof we have often, and desire we may alway, have in our eye: and accordingly attend your proposall.

Whose harts are for peace, he only that searcheth the hart can discearn; whose wayes are for peace, he can and will discover: and that we have walked in those wayes we have the testimony of our consciences within, and that evidence of rule that will clear it without to the world; for whereas to the wounding of our harts their grew a breach in our peace, wee propounded our thoughts and judgments of the rule, and attended that way of debate which your Selues judged most according to rule; and you expressed yo'selves that if we would but give in our things in writting, you looked that the differences wear euen at an end; which, as we feared, we have found a sad mistake.

In our writting, we presented that which we accounted and judged rule and reason. And yo'selves not concurring with us, we, after many propositions and prayers, obtayned a councell of p'sons suiting and answering yo' propositions and desires; wherein how far wee condescended and denied our selues to seek peace your selues Know, and we Know and can evince how loath we wear it should haue beene as it was, which yett at last we granted.

When this Councell was come, and we had declared our things to them, (as we thought we had said what was rule and reason, soe) they, in most of our things, concurred with us, and strengthned our thoughts: whearin they did not, we readily attended their councell, and their abide, which

we think was according to rule. And now if you can show your actings soe for peace, there will be the less difference. Wee have thought it was reason, we held foorth for a way of peace and scripture light for what we pleaded: you thought otherwise, and called in theise persons for their help between us or to either of us: and wee attende, and you doe not; haue we not forgone our owne thoughts for a councill, and in a councill, and yet haue them concurring with us, when your selues doe neither soe, nor soe, and yett still ar calling for converting light?

Off which who shall be judge, or when shall we know that we haue attended the multitude of councillers in which their is safety?

You commend to us the wayes of peace, But wheare do you in all your letter go about to prove your proposall a way of peace or a rule of Christ? Sillogismes we are not skilled in, yett we look at the reason of the letter, in our way of reasoning, to be thus: — That if we agree in so many things, then we must and ought to agree in sending to the Bay for Elders, and to them of the late councill; though there be no rule or reason aplyed.

Wheare is the convincing light heer held foorth to us, or such course taken to doe it, as we haue done towards you? And, Brethren, suppose their wear a rule to call another councill, which hath not yett bin shewn us; hath the hardness of our agreement to choose the former councill (whearin you pleaded that if we did not take that you Knew not wheather ever we should agree for any one councill or noe) made it so easye now? Wee wear then long skanning and debating of the persons; and is it noe more now but send to the Matachusets for their Elders, who perhaps may not, at least some of them, be so fittet every way for our work. And for the Elders of the late councill, wee see not that your interteynment of their councill hath been such as would be any incoradgment to them to com againe, except they see things in another frame.

Now Brethren, we profess in words of truth, all things considered, we Know no rule warranting us to graunt your request, neither doe you shew us any, if we understand your meaning.

Therefore, Deare Brethren, we doe beseech and intreat you, in the fear of the Lord and for the sake of Christ, to yield to that councill that is already given: Either, in the first part of it, which would be matter of great rejoicing and comfort to our hearts, if your light and conscience can come thearunto; or else that you would, in like tendernesse towards us, graunt us our dismission, according to our desire formerly exprest: that soe boeth you and wee may bee in a capacity to enjoy the good things of Christ asunder, which wee have now soe longe time been deprived off in our being together. And soe we rest y^r loving brethren; in the name of the rest,

JOHN WEBSTER,
JOHN CULLICK,

WILLIAM GOODWIN,
ANDREW BACON,

Hartford, March 13 | 14, 56-57.

[In dorso:] O^r letter to Mr. Stone & the Ch: desiring them to attend the advice of o^r Councell, March 13 ⁵⁶₅₇.

VIII

MR. STONE'S ACKNOWLEDGMENT AND STATEMENT OF HIS POSITION.

1. I acknowledge y^t it is a liberty of y^e church to declare their apprehensions by vote about y^e fitness of a p^rson for office upon his Tryall.

2. I look at it as a received Truth y^t an officer may in some cases hinder y^e church frō putting forth at this or y^t time an act of her liberty.

3. I acknowledge y^t I hindered y^e church frō declaring their apprehensions by vote (upon y^e day in question) concerning Mr. Wigglesworth's fitness for office in y^e church of Hartford.

4. I am not conscious to myselfe y^t I intended therein y^e least just grievance to any brother, yet wⁿ I discerned that it was grievous to diverse brethren, and I had expressed my own apprehensions about y^e rule in y^e case, I should have been willing to have left y^e church (had they desired it) to their liberty in voting.

5. As concerning y^e manner of y^e carriage of this businesse I suspect myself, that I might faile therein; and whatever error or failing therein God shall discover to me by y^e helpe of any of y^e Elders of y^e late reverend Assembly, or of y^e dissenting brethren, taking in y^e help of y^e messengers frō y["] churches of y^e Bay, my hearty desire is not only to freely acknowledge it, but heartily to be thankful to any or all of y^m by whom such light shall be p^resented.

6. In publishing my considerations together with y^e determinations of y^e late reverend Assembly at that time, I acted unseasonably.

SAM : STONE.

This 18th of 2^m

1657.

[On the same document, under date of the 20th of same month, was written as follows :]

1. Touching y^e matter of suspension, I owne y^e sentence of the Councell therein.

2. Wⁿ the charge of infringement had been debated in the church at two meetings, wherein I had answered for myselfe, one brother after this desired Mr Goodwin to clear mee, or to prove that charge. Mr Goodwin said, if any would charge him, he would answer him, and that was all he did say; yet to prevent trouble and for other reasons, y^e church thought meet to express their apprehensions for my clearing.

3. Touching attorneyship: wⁿ y^e dissenting brethren charged me with infringement, I appeared and answered in person two several times, if no more, and at a following meeting the church acquitted mee; afterwards Capt. Cullick p^resented a paper wⁱth he charged mee w^th y^e said infringement, from which y^e church, having formerly acquitted mee, returned y^e paper subscribed, as an answer thereunto.

4. As for y^e choice of a moderator, it proply and mostly concerns y^e brethren and y^e person chosen: But so far as I acted by advising to it, it was y^e present exigence of y^e church y^t led me thereunto.

[The above paper was drawn up while the Elders and messengers from Massachusetts were in Hartford. In a note upon it by Dr. J. Hammond Trumbull, "its cautious concessions and grndgng acknowledgment of the writer's *suspicion* of his own error or failing" are remarked. In what is said about charges "of infringement" made against Mr. Stone by a party in the church, the root of the differences is doubtless touched; but *on what grounds* that charge was made, is not clear. The *nature* of the differences is indicated, though the facts are obscured. Mr. Stone was high-handed and uncongregational in his assumption and exercise of authority, as his own grudging concessions show.]

IX

MR. STONE'S LETTER FROM THE BAY, TO THE CHURCH AT HARTFORD, WITH CERTAIN PROPOSITIONS, &C.

[Instead of giving this letter in full, I shall present only a digest of its more important portions. It was written about the first of August, 1657. The Bay Elders and Messengers had been in Hartford but a short time before "to endeavor a reconciliation" between the parties there, and had effected some sort of Pacification. (See Conn. Col. Rec., I:290-291, and Hull's Diary, 3:180.) Mr. Stone begins this letter by expressing his gratitude that God "hath so comfortably composed those troublesome difficulties which were between us," and his hope that they may be guided in the ways of love & peace.

If he felt able to administer the affairs of the church successfully, he would not think of separating himself from it, but his age and infirmities make him apprehensive that he may not be able to cope with the difficult matters of the pastorate there; also he fears a possible outbreak of the old dissensions. It may be better, he suggests, for him to retire, and minister in some other field. But, if the Hartford Church *will accept certain propositions which he presents*, he will continue to be their minister. The propositions are, substantially, as follows:

I. The Church of Christ at Hartford shall bind themselves in the presence of God to Samuel Stone, their teacher, "to submitt to every doctrine which he shall propound to them, grounded upon the sacred Scriptures, and confirmed by such reasons from the word of God, that no man is able to gainsay." And Samuel Stone binds himself to "attend any reason" which shall be presented to him by any brother of the church who shall offer to dispute with him, and so bring his doctrine to public trial. The reasonableness of this remarkable "covenant" is painfully argued.

II. The church shall bind themselves not to bring in *any officer* to join with Samuel Stone "without his consent and approbation."

III. The church shall allow Samuel Stone full liberty to "seek out a help to him," in preaching, and to propound such an one as he judges fit & suitable to the church, "who shall give their free consent if Samuel Stone can give in sufficient testimony and evyidence of his godlynesse, learning, ability, and fitness for that employment!"

IV. He expects the church to engage to procure some able physician to dwell in Hartford "before the next October," if possible.

Comment on such propositions, in the circumstances, is unnecessary. It is no wonder that *Hull's Diary* speaks shortly after of "the breach at Hartford again renewed;" of "God leaving Mr. Stone, their officer, to some indiscretion;" and of "Satan taking occasion also by Mr. Stone's absence some weeks from them." The next letter shows how the Pacification ended.]

X

LETTER FROM THE WITHDRAWERS TO OTHER CHURCHES, INCLOSING THEIR REASONS FOR SEPARATION.

REVEREND AND DEARLY BELOVED IN OUR LORD JESUS, in whome we wish you the multiplication of grace, mercy, and peace, the which wee hope wee shall so much the more earnestly pray for yor enjoyment of, by how much the more bitter we have felt the absence and loss of the same,

Wee having long lived in the fire of contention, using and seeking means to the utmost that wee might have quenched the flame, finding ourselves scorched more and more therewith, have been forced by Mr Stone's breaking of our pacification, after all other trouble, to flee from that which wee could neither quench nor beare ; which, what sorrow of heart it is unto us, hee only that searcheth the heart knows ; Somewhat of the ground of our withdrawing wee have sent you heere inclosed, and may, as we see the Lord calling us, declare further ; our meaning therein being onely that, as becomes Christians, wee might be ready to give an acco^t of our actions and courses which else might in themselves look doubtfully, and bee by others represented otherwise than indeed they are. So, desiring your earnest prayers to the Lord for us, and your favorable construction of that course which our meere necessity and conscience enforceth us to, we desire the presence of the Lord with you and his blessing upon you ; we take leave and rest.

Your sorrowfull and disconsolate friends,

HARTFORD, NOV. 11th : 57.

JOHN WEBSTER,
JOHN CULLICK,
WILLI^m GOODWIN.

[This letter — most of which we have given — mentions an "inclosed" paper containing "the ground of our withdrawing." That paper, unfortunately, has not been found.

This letter also, in a postscript, mentions "a former paper bearing date 26th October," which was probably the "remonstrance sent to the church at Hartford" (mentioned in the next paper), and which was afterwards "published and read in several churches," which has not been found.]

COMPLAINT OF NATHANIEL BARDING AND OTHERS OF THE CHURCH, AGAINST MR. WEBSTER AND OTHERS OF THE DISSENTING BRETHREN, PRESENTED TO THE GENERAL COURT.

The 4th of December, 1657:

A Declaration of sev'all grievances and offenses given by Mr Webster, Capt. Cullick, Mr. Goodwin, and Andrew Bacon, and the other subscribers to a remonstrance sent to the Ch: of Christ at Hartford, now published and read in several churches, tending to the defamation of Mr. Stone and the Ch: at Hartford, and to the breach of the peace of the Chs. and commonwealth, which wee whose names are subscribed humbly present to this honored court for relief, helpe, and direction, desiring it may be duly considered. (See note to the previous paper.)

Their offenses are these which follow:

1. Wee conceive that they have violated their covenant with us which they have not only made, but lately renewed in a solemn manner, and yet they repeat former [matters] which were all issued according to the Counsell of the late reverend Elders and Messengers sent from seven churches in Mattachusetts, whereby they make it appear that they refuse to stand to that determination, to which wee and the Ch: doe stand firmly according to our agreement and ingagement.

[But the withdrawers stood steadfastly by the result of the *first* Council — June, 1656 — which Mr. Stone condemned and publicly discredited. They affirmed (see next paper) that the Elders and Messengers from Massachusetts had never “been called or owned by us a Counsell”; and they charged Mr. Stone with breaking the Pacification made by those Elders and Messengers, and renewing the former offences.]

2. They have withdrawn themselves from all Ch: communion with us, not giving us any convincing reason out of the word of God for their withdrawing from us, &c., &c.

[The remainder of this specification is an amplification of the foregoing, charging the withdrawers with acting unreasonably both in their withdrawing and in their letters and papers, to the defamation of Mr. Stone, to the hurt of the Church, and the violation of the laws. And a *third* specification is added, which is given in our First Chapter, page 19, to the effect that the action of the withdrawers, if tolerated, will cause divisions of churches in other towns, &c.]

The reason why wee are necessitated to present these grievances and offences to the consideration of this honored court, is because these our brethren doe deny any Ch: relation to us; secondly, the Civill authority are by the appointment of God and by the lawes of this com-

monwealth to see that the peace, ordinances, and rules of Christ in every Ch: within this jurisdiction bee observed, &c.

NATHANIELL BARDING,
GEORGE STOCKING,
GEORGE GRAVE,
THOMAS SPENCER,
WILLIAM KELSY,
JOSEPH EASON,
PAUL PECK,
JOHN BAYSY,
NATH. WILLETT.

[One, at least, of these signers afterward went over to the withdrawers. What fruit this complaint yielded may be seen by referring to Col. Records of Conn., vol. 1: 311, 312, 318. See also our First Chapter, page 38.]

XII

LETTER FROM THE WITHDRAWERS TO GOVERNOR EATON AND
REV. JOHN DAVENPORT OF NEW HAVEN.

[We give only certain sentences and a general account of this not very important letter. The writers affirm that they had never been a party to calling or owning the Elders and Messengers from Mass. as a *Councell*. They affirm the subscribers of the "remonstrance to the church at Hartford" were not allowed by Mr. Stone to speak to their paper before the church, and that these subscribers went to the Governor and Deputy, and offered in open court to make proof upon oath to the particulars in their remonstrance, but were not allowed to do so, because when Governor Winthrop expressed willingness to hear them, Mr. Talcott and others vehemently objected on technical grounds, so that they were denied a hearing both in the church and in the court wherein they had been publicly accused. The entire paper may be read in second volume of Conn. Hist. Soc. Coll.]

XIII

FROM THE WITHDRAWERS TO OTHER CHURCHES OF CONNECTICUT
AND NEW HAVEN COLONIES.

REVEREND AND DEAR SIR:—

Wee being necessitated toe make a reply to Mr. Stone's papers (in way of answer to ours) which himself and the Ch: hath sent to severall churches, you may please to understand that wee have sent you a true coppie of what wee sent in to Mr. Stone upon the 29th of the last moneth. Our humble request is that this our reply may be read to your ch: and though wee are (as we conceive) inforced to withdraw from the perticular church wee did belong toe, which is a great grief to our hearts, yett

we desire to holde our communion with the churches of Christ as formerly. And yett not being able to content ourselves with that, but earnestly longing and desiring that wee might again be under the wing and government of Christ in his church, to enjoy and meeete with him in all the waies of his instituted worship, have propounded our selves to the Ch: of Christ at Wethersfield for communion with them thearein. Now thearefore, having found all former means by a councill and otherwise fruitless as toe a thorough healing, and that thear is noe other meanes within our viewe left but only to apeale to the churches and crave their judgment and help in this our afflicted state and condition :—Wee earnestly intreate that as speedily as you may you would afoarde us what help you shall judg wee neede, as our case requires : either in that way we have taken of p'ounding ourselves, or in any other that you shall discerne to be more according to a rule of Christ. [The remainder of the letter is unimportant.]

Yor deeply afflicted friends and brethren in the Lord, in the name of the rest withdrawne.

JOHN WEBSTER,
JOHN CULLICK,
WILL: GOODWIN,
ANDREW BACON.

HARTFORD, February 12th, 1657.

XIV

REV. JOHN DAVENPORT OF NEW HAVEN TO THE CHURCH AT WETHERSFIELD.

[A digest of this long letter is here given, with quotations of the most important paragraphs.]

The church at New Haven had already answered the letter of the Wethersfield church, in which advice had been asked concerning the propriety of receiving the Hartford withdrawers. Moreover, says Davenport, several of the Elders of the late Council had met in New Haven to discuss the same question, and Davenport had, by courtesy, met with them. He proceeds to give a brief account of what he has done to inform himself of the facts in the case, and then to deliver his opinion. He finds

1st, "That the whole church at Hartford unanimously consented to call a council of Elders of that colony, with whom were joined Mr. Prudden of this colony, to give advice for the ending of the differences between them; by which act the church did put the whole power of judging one another about the matter so referred out of their own hands into the hands of the council, with submission to their judgment, &c."

2^d, "That council thus called left their final determination with them in writing, subscribed by them all *first*, that mutual satisfaction should be given on both sides to each other, by acknowledging their faults in the particulars mentioned in that writing; *second*,

that if differences should again break forth or not be healed, the dissenting brethren should crave their dismission, and the church should give it them."

3^d, Mr. Davenport mentions Mr. Stone's opposition to the Council's Result, "published to their reproach," and the Council's defense against his strictures.

4th, The Elders of the said Council all testify that the dissenting brethren "have fully attended" both parts of the Council's advice, and, when no peaceful settlement was obtained, asked for letters of dismission.

He then mentions the failure of the Pacification attempted by the Elders from Mass., and the final withdrawal of the minority, who would either form a distinct church or join some other, but the Hartford church would not permit them to do either.

5th, "The Elders of said council do further testify that Mr. Stone and the church at Hartford have violated the determination of the Council in both parts of its advice, by their never giving the satisfaction prescribed for the healing of offenses, and now by their not giving the offended brethren their dismission."

As to what should be done, Mr. Davenport remarks that the withdrawers are well known to be godly people. "They are for their number and qualities a party not to be despised." They have fulfilled their duties as defined by a mutual council, and the church has violated that council's determination. Their proximity to Wethersfield is noted as reason why they should be admitted there. The injustice of requiring all churches to refuse them admission is pointed out, and it is further remarked that such injustice would also bring all councils into disrepute and the Congregational way of church government into reproach. Mr. Davenport earnestly wishes that Mr. Stone & the Hartford church would be pleased to give the dissenting brethren their dismissions without any conditions or delay, but if they are resolved not to do this, he thinks the Wethersfield church may receive said dissenting brethren. He advises cautious procedure and the advice of a council on this point, but distinctly says that if the Wethersfield church should receive them it would be virtually sustained not only by himself but by the church in New Haven.

XV

TESTIMONY AND COUNSEL OF THE REV. JOHN HIGGINSON OF GUILFORD.

[Of this very long letter or document such portions are here given as are of chief importance.]

In the first outbreak of difference between Mr. Stone and Mr. Goodwin, Mr. Higginson endeavored to effect a reconciliation without a council. This was before the church was divided into parties. After the council had delivered its opinions, both parties sent to Mr. Higgin-

son and appealed to him for advice. The question whether Wethersfield church should receive the withdrawers was submitted to him and to the Guilford church.

He gives his opinion on the *whole* question :

(1) The Council called to adjust the differences was a *mutual* one.

(2) It was the duty of that Council to set down their definitive sentence & decisive judgment, which they did :— “ Satisfaction mutual for offenses given, separation by dismission of the dissenting brethren, in case of non-satisfaction.”

(3) It was the duty of both the parties of the church at Hartford to submit to the definitive sentence of the Council ; — to give satisfaction, or in case of non-satisfaction, the dissenting brethren were to ask and receive dismission.

(4) “ The dissenting brethren have submitted to the judgment of the Council, in both parts of it. They have given satisfaction as they were advised to do.” That failing, “ they have desired their dismission.”

(5) “ Mr. Stone and the church there hath not submitted to the judgment of the Council, in neither part of it.” They have not given satisfaction as they were advised to do, nor have they given dismission when it was desired.

“ But instead of submission, Mr. Stone hath risen up in opposition to the Council, setting up his own judgment in his own case against the judgment of the Council ; frequently calling for disputation after their definitive sentence, openly in the face of the country publishing a confutation of the judgment of the Council, and by restless endeavor procuring other Elders to come up from the Bay.” . . . This opposition to the Council by Mr. Stone *hath been the blameable cause* of the continuance and increase and multiplying of those contentions and disorders that have been since the Council : as also it hath given . . . such a wound to the Congregational way, that except Mr. Stone’s repentance be as publicly known as his sin in so doing, his example in this and the consequences of it is like to have a destructive influence upon all the churches in New England.”

Mr. Higginson says the Magistracy of the colony should have seen that respect & submission were given to the determination of the Council, but the Magistrates were interested in the case and divided among themselves, and allowed the Elders of the Council to be “ discouraged and discountenanced by a prevailing party growing up under the shadow of Mr. Stone.”

Mr. Higginson gives his opinion that “ notwithstanding Mr. Stone’s opposition to the Council, and notwithstanding the different apprehensions of the Elders of the Bay (who were not called by both parties, nor so advantaged to understand the state of things in Hartford as the neighboring Elders were) yet the definitive sentence of the Council stands in full power, as it did at first.”

He further says that the Pacification procured through the Elders of the Bay was "through importunity yielded unto by the dissenting brethren."

It did not nullify the power of the sentence of the previous Council, or the duty of submission to it. "I see not wherein the dissenting brethren can be blamed for desiring their dismission . . . but Mr. Stone and the church are to be blamed for not granting their dismission."

Mr. Higginson had some legal scruples about the act of withdrawal without regular letters of dismission, and he discusses at some length "the defects of order" in the Congregational system. Finally he bears witness concerning the dissenters that they are "persons sound in the faith and of unblameable life;" and adds that in case the Elders of the Council judge that their withdrawal has been according to the scope of their sentence, the withdrawers "are fitt either to joyn in church fellowship amongst themselves, or to joyne to another church as God shall direct and give them opportunity to do."

[It will be seen by the reader of these documents how perfectly the testimony and opinion of Mr. Higginson agree with those of Mr. Davenport. The full text of these two documents may be found in the Hist. Society's Coll., vol. II. The other documents in the controversy may be found there, but they are not of sufficient importance to be printed here. We have given such papers, or digests of them, as pertain to the *facts* in the case, and show the *status* and the *animus* of both parties in the controversy. The whole matter is of interest and instruction, as showing the first marked case of dissent from the established church in Connecticut. Here in New England Dissenters found their way almost as hard as their fathers had found it in old England.]

APPENDIX II

PASTORS AND DEACONS OF THE CHURCH

SUPERINTENDENTS OF THE SUNDAY-SCHOOL

COMMITTEE, CLERKS, AND TREASURERS OF THE SOCIETY

PASTORS OF THE CHURCH

JOHN WHITING,	1670-1689
THOMAS BUCKINGHAM,	1694-1731
ELNATHAN WHITMAN, D.D.,	1732-1777
WILLIAM PATTEN, Colleague of Mr. Whitman,	1767-1773
BENJAMIN BOARDMAN,	1784-1802
ABEL FLINT, D.D.,	1791-1824
JOEL HARVEY LINSLEY, D.D.,	1824-1832
CORNELIUS VANARSDALEN, D.D.,	1832-1836
OLIVER ELLSWORTH DAGGETT, D.D.,	1837-1843
WALTER CLARK, D.D.,	1845-1859
EDWIN POND PARKER, D.D.,	1860-

DEACONS IN THE CHURCH, SO FAR AS KNOWN

George Grave,	.	.	in office 1670 ;	died	1673
Stephen Hosmer,	.	.	" 1687.		
John Wilson,	.	.	" 1688.		
Samuel Smith,	.	.		"	1707
John Eston,	.	.		"	1711
John Merrolds,	.	.		"	1712
Thomas Bunce,	.	.		"	1712
Daniel Merrels,	.	.	" 1714.		
Thomas Richards,	.	.	" 1730.		
Thomas Seymour, Esq.,	.	.		"	1767
Daniel Bull,	.	.		"	1776
Thomas Hosmer, Esq.,	.	.		"	1777
Medad Webster,	.	.		"	1793
Ebenezer Crosby,	.	.	" 1791 ;	"	1795
Jonathan Wells,	.	.	" 1791 ;	"	1794
Matthew Webster,	.	.	born in 1720 ;	"	1807
Thomas Seymour, Esq.,	.	.	chosen 1794 ;	{ resigned died	1809 1820
John Babcock,	.	.	" 1794 ;	died	1796
Joshua Hempstead,	.	.	" 1795 ;	resigned	1818
Thomas Tileston,	.	.	" 1809 ;	{ died aged 95 yrs.	1837
Russell Bunce,	.	.	" 1818 ;	resigned	1821
Michael Seymour,	.	.	" 1820 ;	"	1830
Elijah Knox,	.	.	" 1820 ;	"	1847
Elijah Porter Barrows,	.	.	" 1830 ;	"	1831
J. Hubbard Wells,	.	.	" 1830 ;	died	1862
George Corning,	.	.	" 1831 ;	"	1840
Zephaniah Swift,	.	.	" 1831 ;	"	1836
Albert W. Butler,	.	.	" 1839 ;	resigned	1852
Seth Terry,	.	.	" 1847 ;	died	1865
Peter D. Stillman,	.	.	" 1852 ;	"	1880
Henry L. Bidwell,	.	.	" 1852 ;	resigned	1858
Lucius Barbour,	.	.	" 1858 ;	"	1865
Ashbel W. Barrows,	.	.	" 1858 ;	"	1873
Thomas H. Welles,	.	.	" 1862 ;	died	1887
Charles T. Webster,	.	.	" 1864 ;	"	1878
Nelson Kingsbury,	.	.	" 1866 ;	resigned	1874
William H. Sumner,	.	.	" 1870 ;	"	1877
William L. Squire,	.	.	" 1873 ;	"	1881

Franklin Glazier,	chosen 1878 ;	died 1889
Elnathan B. Frisbie,	" 1878 ;	resigned 1881
George H. Woods,	" 1880.	
Charles S. Goodwin,	" 1881.	
Charles S. Gillette,	" 1881 ;	died 1887
Henry E. Harrington,	" 1881.	
George F. Hills,	" 1887.	
Joseph A. Graves,	" 1887.	
Hosmer Griswold,	" 1888.	

SUPERINTENDENTS OF THE SUNDAY-SCHOOL

J. Hubbard Wells,	.	.	.	.	1828-9, 1830-5-6
D. F. Robinson,	.	.	.	.	1831
Zephaniah Swift,	.	.	.	.	1832
John H. Goodwin,	.	.	.	.	1833-4
Peter D. Stillman,	.	.	.	.	1837-8, 1845-6
Simeon L. Loomis,	.	.	.	.	1839-40
Charles P. Welles,	.	.	.	.	1841-2-7-9
John B. Corning,	.	.	.	.	1843
A. W. Butler,	.	.	.	.	1844
Henry S. Bidwell,	.	.	.	.	1850
James Goodman,	.	.	.	.	1851 to 1860-62-64
Henry C. Robinson,	.	.	.	.	1861, 1866-7 to 1871
Rowland Swift,	.	.	.	.	1863
Nelson Kingsbury,	.	.	.	.	1865
James H. Tallman,	.	.	.	.	1876-7-8-9
Rev. E. P. Parker, D.D.,	.	.	.	.	1880 to 1883
Olin H. Clark,	.	.	.	.	1884
Frank E. Hyde,	.	.	.	.	1885-7
Joseph A. Graves,	.	.	.	.	1886
Lucius F. Robinson,	.	.	.	.	1888-93

COMMITTEE OF THE SOCIETY

[The first mention of a Committee in the Records of the Society is under date of Dec. 19, 1787, when Captain Aaron Bull and Mr. Joseph Church ask "to be excused from that office in which they have long served the Society."

The following list comprises the names of those who have served in that office.]

Thomas Seymour,	.	.	.	.	.	1787
Thomas Y. Seymour,	.	.	.	.	.	1787, 1798-1801
Jonathan Bull,	.	.	.	.	.	1787
Andrew Kingsbury,	.	.	.	.	.	1798-1801
Levi Robbins,	.	.	.	.	.	1798, 1801-4
Roderick Sheldon,	.	.	.	.	.	1799-1800
Zebulon Seymour,	.	.	.	.	.	1802-1806
Tim Barnard,	.	.	.	.	.	1802-1805
Richard Seymour,	.	.	.	.	.	1805-1806
James Wells,	.	.	.	.	.	1806
Reuben Wadsworth,	.	.	.	.	.	1807-1821
Elisha Shepard,	.	.	.	.	.	1807-1822
Elisha Williams,	.	.	.	.	.	1807-1815
Henry Seymour,	.	.	.	.	.	1816-1822
Sylvester Wells,	.	.	.	.	.	1822
Chauncey Barnard,	.	.	.	.	.	1823-1834
Charles Butler,	.	.	.	.	.	1823-1829
Henry Kilbourn,	.	.	.	.	.	1823-1831
Horace Goodwin,	.	.	.	.	.	1830-1831
Horace Goodwin 2 nd,	.	.	.	.	.	1831-1835
George Putman,	.	.	.	.	.	1830-1831
D. F. Robinson,	.	.	.	.	.	1831-1837
Horace Seymour,	.	.	.	.	.	1832-1836
Mack C. Webster,	.	.	.	.	.	1832-1835
Freeman Seymour,	.	.	.	.	.	1835
William Johnson,	.	.	.	.	.	1836-1837
Horace Goodwin,	.	.	.	.	.	1837
James T. Hinsdale,	.	.	.	.	.	1837
Charles P. Wells,	.	.	.	.	.	1837-1839
Samuel Dodd,	.	.	.	.	.	1838
Lewis Skinner,	.	.	.	.	.	1838
John H. Goodwin,	.	.	.	.	.	1839
Charles T. Webster,	.	.	.	.	.	1839
Simeon L. Loomis,	.	.	.	.	.	1840-1843
Samuel Dodd,	.	.	.	.	.	1840-1841

Between Dec. 19, 1787, and Jan. 11, 1798, no election of a committee is recorded.

Enoch C. Stanton,	.	.	.	.	.	1840-1841
Allen Porter,	.	.	.	.	.	1842-1843
Leander C. Burnham,	.	.	.	.	.	1842-1848
David F. Robinson,	.	.	.	.	.	1844-1849
Ellery Hills,	.	.	.	.	.	1844-1849
Charles T. Webster,	.	.	.	.	.	1849-1851
H. F. Sumner,	.	.	.	.	.	1850-1852
Peter D. Stillman,	.	.	.	.	.	1850-1860
Samuel Woodruff,	.	.	.	.	.	1852
James H. Ashmead,	.	.	.	.	.	1853-1859
Lucius Barbour,	.	.	.	.	.	1853-1864
Howell R. Hills,	.	.	.	.	.	1856-1859
Marshall Jewell,	.	.	.	.	.	1856-1862
Edwin D. Tiffany,	.	.	.	.	.	1860-1862
George S. Gilman, Esq.,	.	.	.	.	.	1860-1862
William S. White,	.	.	.	.	.	1861-1864
Peter D. Stillman,	.	.	.	.	.	1863-1867
Henry A. Cooley,	.	.	.	.	.	1864-1874
James H. Ashmead,	.	.	.	.	.	1864-1865
Nelson Kingsbury,	.	.	.	.	.	1865-1868
James Goodman,	.	.	.	.	.	1865
George W. Moore,	.	.	.	.	.	1866-1872
Edward Kellogg,	.	.	.	.	.	1866-1868
Frederick R. Foster,	.	.	.	.	.	1868-1874
Loren P. Waldo, Esq.,	.	.	.	.	.	1869
E. Palmer Tiffany,	.	.	.	.	.	1869-1874
Samuel C. Colt,	.	.	.	.	.	1870-1874
Charles H. Smith,	.	.	.	.	.	1873-1874
Nathaniel T. Pitkin,	.	.	.	.	.	1875-1879
Henry C. Dwight,	.	.	.	.	.	1875-1881
Albert L. Butler,	.	.	.	.	.	1875
Burdett Loomis,	.	.	.	.	.	1875-1878
Alvan P. Hyde, Esq.,	.	.	.	.	.	1875-1881
Franklin Glazier,	.	.	.	.	.	1876-1881
John R. Hills,	.	.	.	.	.	1879-1881
Charles S. Gillette,	.	.	.	.	.	1880-1883
William E. Baker,	.	.	.	.	.	1882-1893
Henry C. Robinson, Esq.,	.	.	.	.	.	1882-1889
George F. Hills,	.	.	.	.	.	1884-1889
Henry E. Harrington,	.	.	.	.	.	1890-1893
Joseph A. Graves,	.	.	.	.	.	1890
Charles H. Northam,	.	.	.	.	.	1891-1893

CLERKS OF THE SOCIETY.

[Such records of the Society as now exist are opened under date of Nov. 21, 1767, transcribed from "the original records" by *John Ledyard*. The first business meeting is recorded under date of Jan. 29, 1767 (copied from a former record), in the handwriting of the Society's Clerk, *Daniel Sheldon*. His handwriting continues until May 9, 1768. The record from Oct. 21, 1768, until Feb. 22, 1773, is made by some one person unknown, with the exception of meetings held April 12, 1769, and April 29, 1770, which are recorded by *Thomas Seymour*, clerk *pro tempore*.]

Daniel Sheldon,	.	.	.	.	.	.	1767-1768
Thomas Seymour, <i>pro tempore</i>,	.	.	.	.	.	.	1769-1770
Jonathan Buli,	.	.	.	.	.	.	1772-1798
William Whitman,	.	.	.	.	.	.	1798-1802
Henry Seymour,	.	.	.	.	.	.	1802-1814
James Babcock,	.	.	.	.	.	.	1814-1820
Charles Babcock,	.	.	.	.	.	.	1820-1824
Charles Shepard,	.	.	.	.	.	.	1824-1829
Lewis Skinner,	.	.	.	.	.	.	1829-1843
John H. Goodwin,	.	.	.	.	.	.	1843-1847
Samuel Dodd,	.	.	.	.	.	.	1847-1852
Caleb L. Packard,	.	.	.	.	.	.	1852-1853
William Blatchley,	.	.	.	.	.	.	1853-1873
William L. Squire,	.	.	.	.	.	.	1873-1881
John E. Morris,*	.	.	.	.	.	.	1881

* Still in office.

TREASURERS OF THE SOCIETY.

[Each of the following persons held the office until the election of his successor as recorded below.]

Jonathan Bull,	.	.	.	.	.	.	elected	1775
Barzillai Hudson,	.	.	.	.	.	.	"	1798
Consider Burt,	.	.	.	.	.	.	"	1802
Henry Seymour,	.	.	.	.	.	.	"	1805
George Burr,	.	.	.	.	.	.	"	1821
Daniel Hinsdale,	.	.	.	.	.	.	"	1824
Charles Shepard,	.	.	.	.	.	.	"	1828
Horace Goodwin 2d,	.	.	.	.	.	.	"	1829
D. F. Robinson,	.	.	.	.	.	.	"	1831
Charles Shepard,	.	.	.	.	.	.	"	1832
Charles P. Wells,	.	.	.	.	.	.	"	1834
James T. Hinsdale,	.	.	.	.	.	.	"	1835
Henry Francis,	.	.	.	.	.	.	"	1836
F. A. Brown,	.	.	.	.	.	.	"	1837
John B. Corning,	.	.	.	.	.	.	"	1841
John H. Goodwin,	.	.	.	.	.	.	"	1847
H. L. Bidwell,	.	.	.	.	.	.	"	1853
John H. Goodwin,	.	.	.	.	.	.	"	1854
Rowland Swift,	.	.	.	.	.	.	"	1856
Edwin D. Tiffany,	.	.	.	.	.	.	"	1864
George F. Hills,	.	.	.	.	.	.	"	1868
Charles F. Gillette,	.	.	.	.	.	.	"	1875
James H. Knight,*	.	.	.	.	.	.	"	1880

* Still in office.

APPENDIX III

[This appendix is a partial copy of the records of the Second Church of Christ in Hartford. The records up to 1860 are contained in three volumes. The earliest now in existence was prepared by the Reverend Thomas Buckingham, and comprises the records of the church from the beginning, inclusive of those presumably kept by the Reverend John Whiting, the first pastor, the original of which has probably ceased to exist. This little book is six and one-half by six inches in size, and contains sixty-four pages. It is seemingly complete. Two leaves which are missing from the body of the book evidently contained no portion of the record, as its continuity is perfect.

The volume or volumes succeeding Mr. Buckingham's record, and prior to the pastorate of Reverend Dr. Flint (1730-1791), are missing and have probably been destroyed.

The second existing volume contains the record kept by the Reverend Dr. Flint, and covers not only the acts of the church, but a very full list of baptisms, marriages, and deaths.

The third volume covers the period from 1824 to 1860, and in it are found the baptisms administered by the Reverend Doctors Linsley, Vanarsdalén, Daggett, and Clark.

Mr. Buckingham's record is given in this appendix almost in its entirety, as is also the record of baptisms, marriages, and deaths kept by Dr. Flint, it having been thought best to present them in this way in order to preserve the quaintness of the phraseology and spelling. This is followed by an index, by means of which any name may be readily found. The baptisms recorded in the third volume are here arranged alphabetically, and require no index.]

REV. MR. BUCKINGHAM'S RECORD.

"Some Acts Done by the Second Church in Hartford after their Settlement in a Distinct State, febry 12: 1669—

"March 28, 1677. The church having before chosen Mr. John White to the office of a Ruling Elder and He accepted it, He was accordingly this day ordained to and in that office in the presence and with the aprobation of the Elders and messengers of some neighbour churches.

"This Holy man having faithfully served the Lord in his place and that also with good success through grace (He was a good man and god was with him) fell asleap in Christ and went to receive his reward Jan^{ry} 1683.

March 24, 168⁵, the church and children of it renewed the covenant as may be seen in the forme as it is written in a loose Sheet among the papers belonging to y^e church."

[Here follows a record (commenced in the *margin* of the page) and very badly torn and defaced, continuing through the first and occupying also the whole of the second page, relating to matters of discipline, of which it is impossible to make a complete copy, on account of the mutilated condition of the margin. The church rules and *covenant* begin at the top of the third page, which is also somewhat mutilated.]

"Having had the consent and countenance of the General Court and the advice of an ecclesiasticall councill to incourage us in imbodying as a church by ourselves, Accordingly, upon the day of compleating our distinct state (viz. febry 12, 1669), This paper was read before the messengers of the churches, and consented to by ourselves, viz.:

"The Holy providence of the most High so disposing, that publick opposition and disturbance hath of late years been given both by preaching and practice to the congregationall way of church order, by all mañer of orderly establishments settled, and for a long time unanimously aproved and peaceably practiced in this place; all endeavours also (both among ourselves and from abroad) with due patience therein, proving fruitles and unsuccessfull to the removing of that disturbance; we whose names are after mentioned, being advised by a councill of the neighbour churches, and allowed also by the Honored Generall Court, to dispose ourselves into a capacity of distinct walking, in order to our peaceable and edifying enjoyment of all god's holy ordinances; we do declare, that according to the light we have hitherto received, the fore-mentioned Congregationall way (for the substance of it) as formerly settled, professed and practiced under the guidance of the first leaders of this church of Hartford, is the way of Christ, And that as such we are bound in duty carefully to observe and attend it until such further light (about any particular points of it) shall appear to us from the Scripture as may lead us with joint or generall satisfaction to be otherwise per-

suaded. Some main heads or principles of which Congregationall way of church order are those that follow, viz.:

“ FIRST, That visible saints are the only fit matter, and confederation the form of a visible church.

“ SECOND, That a competent number of visible saints (with their seed) embodied by a particular covenant, are a true, distinct, and entire church of Christ.

“ THIRD, That such a particular church being organized, or having furnished it selfe with those officers that christ hath apointed, hath all the power and priviledges of a church belonging to it ; In Speciall—

1. To admit or receive members.
2. To deal with, and if need be, reject offenders.
3. To administer and enjoy all other ecclesiastical ordinances within itself.

“ ffourth, That the power of guidance or leading belongs only to the eldership, and the power of judgment, consent or priviledge belongs to the ffraternity or brethren in full coñunction.

“ ffifth, That coñunction is carefully to be maintained between all the churches of christ, according to his order.

“ SIXTH, That counsell is in cases of difficulty to be sought and submitted to according to god.

“ The Covenant read and consented to the same day was as followeth :

“ Since it hath pleased god, in his infinite mercy, to manifest himselfe willing to take unworthy siñers neare unto himselfe, even into covenant relation to and interest in him, To become a god to them and avouch them to be his people, And accordingly to coñand and incourage them to give up themselves and their children also unto him :

“ We do therefore this day, in the presence of god, his holy angels, and this Assembly, avouch the Lord Jehovah, the true and living god, even god the ffather, the son, and the Holy ghost, to be our god, and give up ourselves and ours also unto him, to be his subjects and servants, promising through grace and strength from christ (without whom we can doe nothing), to walk in professed subjection to him as our onely Lord and Lawgiver, yielding universall obedience to his blessed will, according to what discoveries he hath made or shall hereafter make, of the same to us ; In Speciall that we will seek him in all his holy ordinances according to the rules of the gospell, submitting to his gouernment in this particular church, and walking together therein with all brotherly love and mutuall watchfulness, to the building up of one another in faith and love unto his praise ; All which we promise to performe, the Lord helping us through his grace in Jesus Christ.”

Those that consented to the Above written covenant upon the day mentioned, were,

BRETHREN IN FULL COMUNION.

- *1. John Whiting,
- 2. James Richards,
- 3. Thomas Bull,
- 4. Robert Webster,
- 5. George Grave, Sen^r,
- 6. George Stocking,
- 7. James Ensing,
- 8. Tho: Bunce, Sen^r,
- 9. Tho: Watts,
- 10. James Steele,
- 11. Joseph Nash,
- 12. John Cole,
- 13. Andrew Benton,
- 14. Benjamin Harber,
- 15. John Biddall,

SISTERS IN FULL COMUNION.

- 16. Frances Stebbing,
- 17. Sibilla Whiting,
- 18. Susanna Bull,
- 19. Sarah Bunee,
- 20. Agnis Stocking,
- 21. Margaret Watson,
- 22. Eliz: Watts,
- 23. Sarah Ensing,
- 24. Sarah Grave,
- 25. Margaret Nash,
- 26. Samford,
- 27. Bethiah Steele,
- 28. Hānah Benton,
- 29. Sarah Biddall,
- 30. Susanna Arnold,
- 31. Christian Harber,
- 32. Whaples,
- 33. Anne Cole.

The church having renewed their choice of Mr. Whiting to be their pastour in this distinct capacity, upon his acceptance, He was the same time Reordained, with prayer and the imposition of the hands of the Rev^d mr Joseph Elliott and mr Nath: Collins, the Rest of the messengers of the churches being present, and aproving what was done, by affording the Right hand of ffellowship.

The children of the church, or members not yet in full comunion, that personally manifested their desire of joining with us in our distinct state, and accordingly owned the covenant, were

34. Nathan ^{ll} Standley,	55. Sarah Richards,
35. John Church,	56. Susanna Bunce,
36. John Marsh,	57. Eliz: Warren,
37. Stephen Hosmer,	58. Hānah Eston,
38. Tho: Bunce, Jun ^r ,	59. Sarah Worthington,
39. John Seamer,	60. Eliz: White,
40. Jacob White,	61. Sarah Merolds,
41. John Eston,	62. Mary Seamer,
42. John Day,	63. Mary Mekins,
43. Joseph Bull,	64. Lydia Smith,
44. Jonathan Bull,	65. Ruth Bull,
45. David Bull,	66. Lydia Cole,
46. John Bunce,	67. Hānah Benton,

*The numbers found upon the left of each name are not in the original record, but are inserted here for the greater convenience of reference by the index.

47. John Wilson,	68. Hānah Smith,
48. Sam ^{ll} Hubbard,	69. Sarah Biddall.
49. John Watson,	
50. Tho: Halee,	
51. Arthur Smith,	
52. Jonath: Gilbart,	
53. John Biddall,	
54. Jos: Biddall,	

The names of such as are added to the church and received to full communion—since our settlement in a distinct state :

70. Mr Eliezur way dismissed from the first church in Boston,	Received March 18, 1670
71. John Merolds,	
72. Bartholomew Barnard, and his wife, Sarah Barnard,	
74. John Eston, {	Received Aug. 28, 1670.
75. Sarah Webster, {	
76. John Church, {	Received feb ^{ry} 26, 1670.
77. Sarah Wiard, {	
78. John White and his wife,	Received April 9, 1671.
79. Gregory Woolterton and his wife,	
All dismissed from the church of Hadley,	
80. Sarah Howard to full com- union,	
81. Her children, Mary, Sarah and	Received April 9, 1671.
82. Elizabeth by personall consent,	
83. John, Lydia and Sam ^{ll} by par- ents full covenant, to mem- ship,	
84. Stephen Hosmer to full com- union,	Received June 18, 1671.
85. Susanna Samford, received into the church and baptised, and so admitted to full com- union,	
86. Mr. John Blackleach, dismissed from the first church in Bos- ton,	
87. Hannah Eston,	Received 7 ber 10, 1671.
88. Joseph Bull and Sarah his wife, { dismissed from Cambridge,	

89.	Mrs Sarah Richards,		July 7, 1677.	
90.	Samuel Cole,			
91.	Tho. Bunce Jun ^r and his wife,		March 24, 1678.	
92.	John Marsh and his wife,			
93.	Mrs Watson, and the wife of			
94.	John Cole,			
95.	Sarah Merolds, Abigaill Bull		March 31, 1678.	
96.	and Sarah Nash,			
97.	Mr John Crow and his wife dis-			
	mist from the church of Had-			
	ly,			
98.	phebe Whiting, dismist from			
	the church of New Haven,			
99.	Nath ^{ll} Standly and his wife,			
100.	John Seamer and his wife,			
101.	Sarah House, and Mary and			
102.	Lydia Howard to full com-			
	union,			
103.	Benjamin Addams, baptised and		Received	
	Received to full communion.			
104.	Elizabeth Eston,		June 23, 1678.	
105.	Sarah Church,			
106.	Hañah Hosmer,			
107.	Lydia Wilson,			
108.	Sarah Smith,		April 6, 1679.	
109.	Nath ^{ll} Sanford,			
110.	Sarah Chatterton, baptised and		7 ^{ber} 28, 1679.	
	received to full communion,			
111.	Mirah Mudge baptised and re-		Jan ^{ry} 23, 1680.	
	ceived to full communion,			
112.	The wife of Mirah Mudge,			
113.	The wife of Tho. Dickinson,			
114.	Mr Tho. Hosmer and his wife		febr ^y 17, 1683.	
	dismissed the one from ffarm-			
	ington the other from N:			
	Hampton,			
115.	Joseph and Lydia Smith,		March 30, 1684.	
116.	Hañah Thornton dismissed			
	from the church of Milford,			
117.	Mrs Rebecca Harris,			
118.	Nathaniell Cole,			

119.	Mrs Bethiah Steele dismissed from the church of Middle- town,	} ffcb. 21, 85.
120.	Mr John } Bidwell to full com-	
121.	Mrs Sarah } union,	
122.	John Bunce,	
123.	Mary Bunce,	
124.	Mrs. Ruth Welds,	
125.	Deborah (the wife } 126. of Nath ^l) Crow,	
127.	Mrs patience Gibbons, and baptised the same day,	8 ber 5 1686.
128.	Martha Hanison, and baptised the same day,	Aug. 17, 1687.
129.	Sarah (the wife of Joseph) Mygatt,	Aug. 26, 88.

The names of such persons as are added to the church and received to Full communion.

130.	Andrew Benton and his wife,	Received Decemb ^r 10, 1694.
131.	Capt Jonathan Bull and	
132.	Mrs Sarah Bull his wife,	
133.	Mr Richard Lord & Mrs	
134.	Abigail Lord his wife,	
135.	Jonathan Webster & Dorcas his wife,	
136.	Samuel Kalog & Sarai his wife,	
137.	Thomas Hills, batavus,	
138.	Sarai (y ^e wife of James Steel junir),	received March 17, 1695.
139.	Elizabeth y ^e daughter of Mr James Steel, Senior,	
140.	Samuel Steel and Mary his wife,	
141.	Sarai (the daughter of Mr Jo- seph) Bull,	
142.	Mary Smith,	
143.	Sarai the daughter of br th Jn ^o Eston, received Octob ^r 27, 1695.	
144.	Isaac Hinsdale,	Received Jan. 5, 95.
145.	Joseph Benton &	
146.	Daniel Bull, son to Mr Jos: Bull,	
147.	Dorothy Hosmer,	Received April 26, 1696.

148. Mrs Wilson and	}	received June 28, 1696.
149. Mary (the wife of Nathaniel) Cole,		
150. Benoni Steel,	}	received August 23, 1696.
151. John Turner,		
152. Widdow Mary Cole,	}	received August 23, 1696.
153. Susanna (the wife of John Turner,		
154. Mr. Samuel Welds,		received Jan. 31, 1696.
155. Mrs Lydia Way &	}	received April 25, 1697.
156. Lydia Benton,		
157. Joseph Andros and	}	August 8, 1697.
158. Rebecca his wife,		
159. Mary y ^e wife of Samuel Nor- tham,	}	June 19, 1698.
160. Esther y ^e wife of Nathaniel Smith,		
161. Hannah (Daught ^r to Deacon) Wilson,		
162. Thomas Whaples,	}	August 28, 1698.
163. Mrs Sarai Welds wife to Ichabod W.,		
164. Mary Whaples, wife to Thomas W.,		
165. Sarai Judd,	}	Feb. 12, 1698.
166. Nathaniel Smith,		
167. Dorothy (the wife of William) Roberts,		
168. Mary the wife of J ^{no} Warren,	}	August 20, 1699.
169. John White and		
170. Dan ^{ll} Judd of farmington,		
171. Jn ^o Warren,		Decembe 17, 99.
172. Mr Nath ^{ll} Hooker,	}	April 14, 1700.
173. Hannah Hart y ^e wife of Jn ^o Hart,		
174. Elizabeth Bird,		
175. Ruth Judd,	}	July 28, 1700.
176. Daniel Andros of farmington,		
177. Joseph Gillet,		
178. Abraham Merrils &	}	Decembr 8, 1700.
179. Pru. Merrils his wife,		
180. Ann Webster,		June 20, 1702.

181.	Mrs Ann, y ^e wife of Mr Th ^o Hosmer,	Feb. 28, 1702/3.
182.	Jabez Whittlesey,	Sep ^t 19, 1703.
183.	Elizabeth, y ^e wife of Jn ^o Woodrooff of Farmington,	Octob ^r 28, 1704.
184.	Ruth the wife of Thomas Seymour,	Feb. 18, 1705.
185.	John Brownson of Farmington,	April 15, 1705.
186.	Elizabeth Bird of Farmington,	Aug. 19, 1705.
187.	Elizabeth the wife of Matthew Woodruffe of Farmington,	Octob ^r 21, 1705.
188.	Susanna Mygat,	Aug. 10, 1707.
189.	Elizabeth Hubbard,	
190.	Esther wife of Jonathan Webster,	July 25, 1708.
191.	Joseph Webster,	
192.	Mary Webster his wife,	
193.	Barnabas Hinsdale,	
194.	Martha his wife,	
195.	Mehetabel Worthington,	
196.	Sarai Webster,	
197.	Elizabeth Davis,	
198.	John Seymour junir,	
199.	John Webster,	
200.	Caleb Bull,	
201.	Jacob Merrels,	March 30, 1712.
202.	Elizabeth wife to Jn ^o Seymour,	
203.	Sarai wife to William Webster,	
204.	Robert Webster senior,	
205.	Hannah Webster his wife,	
206.	Edward Foster,	
207.	Abigail Merrils wife to Jacob Merrils,	Apr. 13, 1712.
208.	Daniel Merrels and	
209.	Susanna Merrels his wife,	Aug. 31, 1712.
210.	Samuel Hubbard Junir,	Sept. 21, 1712.
211.	Isaac Merrel,	
212.	Wolterton Merrel,	
213.	Mrs. Elizabeth Whiting,	Dec. 21, 1712.
214.	Widow Elizabeth Bunce,	
215.	Widow Hannah Kellogue,	Jan 18, 1711/12.*
216.	Ensighn John Marsh,	
217.	Elizabeth his wife,	
218.	Samuel Cole,	
219.	John Watson junir,	
220.	Sarai wife to Joseph Benton,	March 15, 1712/13.

* Probably intended for 1712-13.

221.	Lydia Loomis,	August 9, 1713.
222.	Mr. Edmond Dorr,	Feb. 27, 1714/5.
223.	Samuel Benton Seni ^r ,	Sept. 23, 1716.
224.	Mrs Ruth Welds,	Nov. 4 th , 1716.
225.	Mr Ichabod Welds & }	July 6, 1718.
226.	Lieut. Nath. Marsh, }	July 13, 1718.
227.	Wife to L. Nath. Marsh,	Sept. 21, 1718.
228.	Daniel Benton,	Dec. 7, 1718.
229.	Rebecca Barret,	Nov. 29, 1719.
230.	Mrs. Sarai, wife of Mr Samuel Mighill,	April 10, 1720.
231.	Sibyl Bull,	Sept. 4, 1720.
232.	Anne Church,	April 16, 1721.
233.	Mehetabel Waters,	June 25, 1721.
234.	Mary Turner, }	Nov. 5, 1721.
235.	Mary Jesse, }	Feb. 10, 1722/23.
236.	Phebe Smith,	
237.	Mrs Jerusha Whiting, }	
238.	Phyllis Parsons, }	
239.	Serjt ^t Zachariah Seymour,	
240.	Jacob Benton,	
241.	Hannah, y ^e wife of Zachariah Seymour,	June 23, 1723.
242.	Hannah, wife to Welterton Merrels,	Sept. 22, 1723.
243.	Mehetabel, wife to Jonathan Biglow,	Aug. 23, 1724.
244.	Sarai, wife to John Wheeler,	Nov. 29, 1724.
245.	Ebenezer Webster and Hannah his wife,	
246.	Thomass Hosmer,	
247.	Jacob Hinsdale,	March 21, 1724/5.
248.	Cyprian Webster,	
249.	Sarai Hubbard,	
250.	Ensighn James Church,	March 28, 1725.
251.	Caleb Benton,	
252.	Elizabeth, wife to Jonathan Marsh,	
253.	Martha Hinsdale,	June 27, 1725.
254.	Elizabeth Colefox,	
255.	Elizabeth Hinsdale,	
256.	Hannah, wife to Caleb Benton, }	Feb. 20, 1725.
257.	Mary, wife to Daniel Steel,	
258.	Mrs. Elizabeth, wife to L. Ch. Whiting,	July 16, 1727.
259.	Abigail Bunce,	Apr. 21, 1728.
260.	Lois Dickenson,	Nov. 17, 1728.
261.	Elizabeth, wife of Joseph Waters,	Nov. 2, 1729.
262.	Elizabeth, wife to Cyprian Webster,	Nov. 1, 1730.

263. Capt. Tho. Seymour,
 264. Mr. Tho. Seymour & his wife, }
 265. Mrs. Ruth Seymour, } June 27, 1731.

(Following the records of membership are three blank pages, after which commences the record of baptisms, continuing through the book, and the space proving insufficient, Mr. Buckingham recommenced his record on the first of these blank pages, with the caption given below.)

Here follows an account of y^e baptised in this church to come [next?] to those at y^e end of this book :

266. Joseph son to Joseph Fitch,	Nov. 1, 1730.
267. Magalene daughter to Jonathan Seymour,	Nov. 8, 1730
268. Sarai daughter to Samuel Howard,	Dec. 20, 1730.
269. Jared son to mr. Tho. Seymour, }	January 17, 1730.
270. Phinehas son to Jacob Benton, }	
271. Elizabeth daughter to Joseph Waters,	
272. Sarah daughter to Tho. Burkit, }	Feb. 7, 1730/31.
273. Welthean daughter to Daniel Steel,	Feb. 14, 1730/31.
274. Asa son to Ebenezer Benton,	Feb. 28, 1730/1.
275. Elizabeth daughter to Jn ^o Gur-	
ney,	
276. John son to Jn ^o Cole,	March 7, 1730/1.
277. Elisha son to Mr. Jonathan Wells,	March 22, 1730/31.
278. Abigail daughter to Joseph Bunce,	March 28, 1731.
279. William Bradford son to L. Charles Whit-	Apr. 11, 1731.
ing,	
280. Samuel son to Nathaniel Marsh,	May 9, 1731.
Jun ^r ,	
281. Jacob son to Jacob Mygat, w ⁿ -	
282. he and his wife owned their covenant,	
284. Darius son to Samuel Wilson,	May 23, 1731.
285. Elizabeth daughter to Cyprian Webster,	June 20, 1731.
286. Jared son to John Bunce, Jun ^r ,	June 27, 1731.
287. Sarai daughter to Nathaniel White,	July 11, 1731.
288. Moses son to Moses Merrels,	July 18, 1731.

Children belonging to the 2d church
in Hartford, borne after their settlem^t
in a Distinct State —— and —— Baptised.

289.	Hañah the daughter of James Steele,	March 6, 166 ⁹ ₀ .
290.	Martha the daughter of Lydia Smith,	
291.	Elizabeth, Joseph, Sarah, Mary, John	
292.	and Hañah, the children of Barth: Barnard,	
293.	John the son of Tho: Bull Jun ^r who this day owned the covenant,	April 10, 1670.
294.	Samuell the son of John Whiting,	
295.	Benjamin the son of Robert Webster,	
296.	Hannah the daughter of Stephen Hosmer,	
297.	Sarah the daughter of John Eston,	May 29, 1670.
298.	Sarah the daughter of Tho: Bunce,	July 24, 1670.
299.	Thomas the son of mr James Richards,	August 14, 1670.
300.	Mary the daughter of John Seamer,	Sept 9, 1670.
301.	Abraham the son of John Merolds,	Sept 20, 1670.
302.	Nathan ^{ll} and Joseph the twins of Jn ^o Marsh,	Oct 25, 1670.
303.	John Wiard about 16 years, and	March 12.
304.	Margaret Wiard aged about 14 years,	
305.	Mary Sanford the daughter of Nath ^{ll} Sanford with her mother, baptised,	June 18.
306.	William the son of Left: Robert Webster,	July 2.
307.	Benjamin Smith the son of Lydia Smith,	
308.	William the son of Sarah House,	Baptised.
309.	William the son of Sarah Worthington,	July 9, 1671.
310.	Johanna the daughter of Sarah Wiard,	July 23.
311.	Lydia the daughter of Mr. Eliezer Way,	Aug. 13.
312.	Thomas the son of Eliz. Warren,	Sept 1.
313.	Mary the daughter of Stephen Hosmer,	Sept 22.
314.	Mary the daughter of John Mekins,	Oct 17.
315.	Joseph the son of Nath ^{ll} Standly,	ffebry 4.
316.	Thomas the son of Tho: Bunce,	ffebry 25.

317.	James the son of Hannah Eston,	March 10, 1672.
318.	Hañah the daughter of John Church,	June 2.
319.	Elizabeth the daughter of Mr. James Richards,	7 ^{ber} 29.
320.	Sarah the daughter of Joseph Bull,	8 ^{ber} 6.
321.	Elizabeth the daughter of Lydia Smith,	9 ^{ber} 24.
322.	Zachary the son of John Seamer,	10 ^{ber} 22.
323.	Mary the daughter of John Eston,	10 ^{ber} 29.
324.	Sarah the daughter of goodwife Dowe,	febry 2.
325.	Sarah the daughter of John Marsh,	febry 16.
326.	John the son of Sarah House,	May 18, 1673.
327.	Daniel the son of John Merolds,	June 22.
328.	Lydia the daughter of John Wilson,	8 ^{ber} 26.
329.	Ebenezer the son of Mr. Eliezer Way,	
330.	Hañah the daughter of Hañah Eston,	9 ^{ber} 9.
331.	Ebenezer the son of Andrew Benton,	Jan ^{ry} 4.
332.	Abigaill the daughter of James Steele,	Jan ^{ry} 25.
333.	Elizabeth the daughter of Left: Rob ^t Webster,	febry 8.
334.	Dorothy the daughter of Stephen Hosmer,	Baptised.
335.	Sarah the daughter of John Mekins,	April 19, 1674.
336.	Sarah the daughter of Lydia Smith,	May 3.
337.	John the son of Mr. James Richards,	7 ^{ber} 6.
338.	Hañah the daughter of Nath ^{ll} Standly,	8 ^{ber} 11.
339.	Samuel the son of Elizabeth Warren,	9 ^{ber} 1.
340.	Thomas the son of John Whiting, pastor,	9 ^{ber} 8.
341.	John the son of Thomas Bunce,	10 ^{ber} 20.
342.	Elizabeth the daughter of John Church,	10 ^{ber} 27.
343.	Margaret the daughter of John Seamer,	Jan ^{ry} 17.
344.	Sarah the daughter of Sarah House,	
345.	Elizabeth the daughter of John Marsh,	April 18, 1675.
346.	Woolterton the son of John Merolds,	June 27.
347.	Joseph, the son of Joseph Bull,	July 4.
348.	Sarah the daughter of John Eston,	August 15.
349.	Lydia the daughter of Andrew Benton,	9 ^{ber} 21.
350.	Thomas the son of Stephen Hosmer,	febry 13.
351.	Elizabeth the daughter of Hañah Eston,	febry 20.
352.	Hañah the daughter of John Wilson,	March 12, 1676.
353.	Mary the daughter of Joseph Biddall that had before taken hold of the covenant,	March 19.

354.	Hañah, the daughter of Mrs Wilson, who this day owned the covenant,	April 9.
355.	+Mary the daughter of Sarah Worthington; Thomas	
356.	the son and Mary the daughter of Mary Mekins of Hatfield.	
357.	+Samuell the son of John Mekins,	August 27.
358.	Martha the daughter of Thomas Hale, who this day owned	Sept 22.
359.	the covenant, Mary the son of John Whiting, pastor,	9 ^{ber} 5. Baptised
360.	Joseph the son of John Church,	9 ^{ber} 12, 1676.
361.	Richard the son of John Seamer,	febry 11.
362.	Joseph, the son of Sarah, the wife of Rich: Smith,	febry 18.
363.	Mary the daughter of Sarah House,	May 13, 1677.
364.	Susanna the daughter of John Merolds,	June 3.
365.	Edward the son of Lydia Smith,	June 24.
366.	Samuell the son of Samuell Cole,	July 8.
367.	Annah the daughter of mr Joseph Whiting who this day owned the covenant,	7 ^{ber} 2.
368.	Mary the daughter of Nath ^{ll} Standly,	Sept 14.
369.	Sarah the daughter of Elizabeth Wadsworth having satisfied for her sin, and owned the	9 ^{ber} 14.
370.	Daniell the son of Joseph Bull,	9 ^{ber} 12.
371.	Hañah the daughter of John Marsh,	10 ^{ber} 2.
372.	Hañah the daughter of Andrew Benton, Jun ^r , who this day owned the covenant,	Jan ^{ry} 6.
373.	Joseph, the son of Thomas Bunce,	Jan ^{ry} 20.
374.	Abigail the daughter of Mr. James Richards,	
375.	Nathan ^{ll} the son of mrs Mary Wilson,	May 26, 1678.
376.	George, the son of goodwife (Richard) Smith,	July 21.
377.	Samuell the son of Hañah Thornton recommended to us from the church of Mil- ford,	August 4.
378.	Sarah the daughter of John Webster, who this day owned	7 ^{ber} 29.
	the covenant,	

379.	Amy the daughter of Joseph Biddall,	9 ^{ber} 17.
380.	Joseph the son of Rebecca Andrews, who this day owned the covenant,	10 ^{ber} 1.
381.	John the son of John Eston,	Jan ^{ry} 12.
382.	Jonathan the son of John Seamer,	Jan ^{ry} 19.
383.	Hañah, the daughter of Andrew Benton Sen ^r ,	Jan ^{ry} 26.
384.	Ebenezer the son of John Marsh,	feeb ^{ry} 23. Baptised.
385.	Deliverance the son of John Church,	March 2, 1679.
386.	Amy the daughter of Sarah House,	March 23.
387.	Elizabeth the daughter of John Whiting, pastor,	
388.	Mary and Lydia the twins of Sam ^{ll} Cole,	May 25.
389.	Martha the daughter of Andrew Benton Jun ^r ,	August 1.
390.	Stephen and Esther the twins of Stephen Hosmer,	
391.	John the son of John Biddall Jun ^r , who this day owned the covenant,	August 8.
392.	Mary the daughter of Lydia Smith,	9 ^{ber} 16.
393.	John the son of Mr Joseph Whiting,	9 ^{ber} 23.
394.	Abel the son of John Merolds,	feeb ^{ry} 1.
395.	Caleb the son of Joseph Bull,	feeb ^{ry} 8.
396.	Joseph the son of Sarah Cook,	feeb ^{ry} 15.
397.	Jonathan the son of Hañah Eston,	March 14, 1680.
398.	John the son of John Wilson,	April 25.
399.	John the son of Mary (Richard) Smith,	May 2.
400.	William the son of Elizabeth Wadsworth,	May 9.
401.	John the son of And: Benton, Sen ^r ,	May 30.
402.	Sarah the daughter of Sarah Knight, who this day owned the covenant,	
403.	Joseph the son of Rebecca Andrews,	July 11.
404.	Ebenezer the son of goodwife Dickinson who this day owned the covenant,	9 ^{ber} 7.
405.	Nathan ^{ll} the son of John Seamer,	
406.	John the son of John Watson, who this day owned the covenant,	9 ^{ber} 14
407.	Anne the posthumus daughter of	
408.	m ^r James Richards, the June before dyed,	9 ^{ber} 28.
409.	John the son of John Webster,	10 ^{ber} 26.

		Baptized.
410.	Elizabeth the daughter of Sam ^{ll} Cole,	Jan ^{ry} 27, 1680.
411.	Joseph the son of John Whiting, pastor,	ffebr ^y 27.
412.	Joseph the son of Joseph Bid- dall,	
413.	Hañah the daughter of John Marsh,	Aprill 10, 1681.
414.	Susanna the daughter of Nath ^{ll} Standly,	
415.	Mary the daughter of mrs. Mary Wilson,	Aprill 17.
416.	Elizabeth the daughter of Eliz. Wadsworth,	Aprill 24.
417.	Andrew the son of And: Benton, Junr,	July 31.
418.	Rebecca the daughter of John Mekins,	August 21.
419.	Susaña the daughter of Micah Mudge,	August 28.
420.	Abigail the daughter of Thomas Bunce,	
421.	Thomas the son of Sam ^{ll} Steele, who this day owned the cov- enant,	7 ^{ber} 11.
422.	Mehetabel the daughter of Mary Dickinson,	7 ^{ber} 25.
423.	Mary the daughter of John Eston,	8 ^{ber} 2.
424.	Sarah the daughter of Stephen Hosmer,	8 ^{ber} 16.
425.	Sarah the daughter of John Biddall,	8 ^{ber} 23.
426.	Mary the daughter of Sarah Cook,	9 ^{ber} 20.
427.	Nathan ^{ll} the son of Joseph Bull, Sarah the daughter of John Bunce, who this day owned the covenant,	10 ^{ber} 11.
429.	Hañah the daughter of Sarah House,	Jan ^{ry} 1.
430.	Isaac the son of John Merolds,	ffebr ^y 12.
431.	Jonathan the son of Jonathan Webster, who this day owned the covenant,	March 12, 1682.
432.	Susanna the daughter of Mr. Joseph Whiting,	March 26.
433.	Thomas the son of John Watson,	June 25.
434.	Daniel the son of Daniel Biddall, who this day owned the cov- enant,	7 ^{ber} 21.
435.	Sarah the daughter of Eliz: Wadsworth,	8 ^{ber} 22.
436.	Nathaniell the son of Nathan ^{ll} Cole, who this day owned the covenant,	Baptised.
437.	Anne the daughter of John Webster,	9 ^{ber} 5, 1682.
438.	Thomas the son of John Biddall,	9 ^{ber} 12.
439.	Love the daughter of Sarah Knight,	10 ^{ber} 3.
		ffebr ^y 18.

440.	Elizabeth the daughter of Sam ^{ll} Steele,		
441.	John and Mehetabel, children of		ffebry 25.
442.	Mary Mekins of Hatfield,		
443.	Sarah the daughter of Sarah Cook,	March 18, 1683.	
444.	Nath ^{ll} the son of John Whiting, pastor,	Aug ^t 5.	
445.	Ichabod the son of Samuel Cole,		
446.	Mercy the daughter of Andrew Benton,	7 ^{ber} 9.	
447.	John the son of John Bunce,	9 ^{ber} 18.	
448.	Lydia the daughter of John Marsh,	Jan ^{ry} 13.	
449.	Mehetabell the daughter of John Eston,	Jan ^{ry} 20.	
450.	Samuell the son of Jonathan Webster,	ffebry 17.	
451.	Jonathan the son of John Biddall Jun ^r ,	March 16, 1684.	
452.	Joshua the son of Sam ^{ll} Welds,	Aug. 29.	

1684.

453.	ffebry 8. Nathan the son of Tho: Whaples, who this day owned cov ^t .		
454.	ffebry 15. Samuell, Jerusha ^l Steele, twins of Sam ^{ll} Steele.		
455.	ffebry 22. John the son of Andrew Benton.		

1685.

456.	March 15. William the son of mr. Joseph Whiting.		
457.	March 29. Elizabeth the daughter of Noah Cook.		

459.	10 ^{ber} 27. Susaña the daughter of Jonathan Bull, who y ^s day owned the covenant.		
460.	Jan ^{ry} 10. Jonathan the son of John Bunce.		

1686.

461.	March 28. Samuell the son of Arthur Smith.		
462.	April 4. Abigail the daughter of John Biddall.		
463.	Jacob the son of John Merolds.		
464.	April 18. Mary the daughter of Ichabod Welds who this day owned the covenant.		
465.	April 26. Susaña the daughter of Jonathan Webster.		
466.	June 6. Thomas the son of John Whiting, born May 20.		
467.	W ^m the son of Joseph Andrews.		
468.	Hephzibah the daughter of John Marsh.		
469.	8 ^{ber} 10. Abigail the daughter of John Webster.		

1686.

470.	8 ^{ber} 10. John, Joseph, Daniell, Stephen, Abraham, Elizabeth, and Hañah the children of John Andrews of roke hill, who the Sabbath before (8 ^{ber} 3) was taken into an adult state, to be under the watch of the church, &c.		
471.			

472. John Dix, and his wife Mary, received into a state of adult membership, and their children y^rupon baptised, first Sarah and John and afterward (April 10, 1687) William, Marget, Daniell and Elizabeth.

473. Elizabeth ye daughter of John Bunce.

474. 20. Abigail the daughter of John Eston.

475. March 13. Deborah the daughter of deacon (Stephen) Osmer.

476. Mary the daughter of James Steele, Jun^r.

477. 1. the children of mrs. patience Gibbons, received into the church some time before.

478. William and Sands, the sons } of mrs. Anne, Sybilla and Mary, the daughters } Gibbons.

479. This day also was baptized, Martha the daughter of mr. Dan^{ll} Tailor, Mrs. Tailor being a member at Boston.

480. 29. Lydia the daughter of Lydia fowers (daughter of Joseph Smith) who this day owned the covenant.

481. June 19. Thomas the son of Joseph Whaples, who y^s day owned the covenant.

482. 26. John the son of John White who y^s day owned the covenant.

483. July 3. Susaiah the daught^r of John and Mary Dix.

484. 10. Dorothy the daughter of Sam^{ll} Cole.

485. 24. John the son of Wm. and patience Gibbon, mr. and mrs.

486. John the son of Nath^{ll} and Deborah Crow.

1687. Baptised.

487. Aña the daughter of mr. Joseph Whiting, } Aug. 28.

488. Sarah the daughter of Mr. Jonathan Bull, }

489. Miriam about 16 years old, the children of }

490. Mary about 11 years old, Martha Hañison. }

491. James the son, and Sarah the daughter of Martha Hañison, 7^{ber} 18.

492. Thomas the son of mr. Wm. Townsey, comended to us from Ipswich, 7^{ber} 25.

493. Dorothy the daughter of Wm. Roberts, who this day owned the covenant, } 8^{ber} 9.

494. Jonathan the son of mr. Thomas Welds, who this day owned the covenant, } 8^{ber} 23.

499.	Ichabod the son of Mr. Ichabod Welds,	9 ^{ber} 20.
500.	Elizabeth the daughter of Daniel Biddall,	Jan ^{ry} 1.
501.	Abigail the daughter of Sam: Hubbard,	febr ^y 12.
502.	W ^m . the son of Sam ^{ll} Steele,)	febr ^y 25.
503.	David the son of John Biddall,)	1688.
		1688.
504.	Hañah the daughter of Sam: Benton,	March 19.
505.	Mary the daughter of deacon Wilson,	March 25.
506.	Jacob, the son of Tho: Whaples,)	
507.	Mary the daughter of William Whiting, borne April 1.)	
508.	John the son of Sarah Hatchet (Howard) who had formerly owned the covenant,)	April 8.
509.	This day Thomas Hill was received into a state of adult membership by taking hold of y ^e covenant,)	
510.	Thomas the son and Elizabeth and Sarah (the daughters) of Thomas Hill, baptised.	April 22.
511.		
512.	Dorothy the daughter of Andrew Benton.	
	1688.	
513.	June 3. Anne the daughter of John Watson.	
514.	17. John the son of John Whiting, pastor.	
515.	Aug. 5. Evan Davis taken into a state of adult membership w ⁿ also he made confession of some sins he had fallen into, as among the church papers.	
516.	12. Jemima and Thomas the children of Evan Davis, baptised.	
517.	7 ^{ber} 16. Thomas, the son of Jacob Mygatt.	
518.	Samuell the son of Samuell Kellog, who this owned y ^e covenant.	
519.	29. Mary the daughter of Jonathan Webster.	
520.	8 ^{ber} 14. Susanna the daughter of Thomas Hill.	
521.	Jan ^{ry} 27. Benjamin (the son of John) Andrews of roke-hill.	
522.	febr ^y 10. Marah the daughter of Sam ^l Hubbard.	
523.	24. James the son of James Steele.	
	1689.	
524.	March 31. Deborah the daughter of John Bunce.	
525.	Lamrock the son of Lamrock flower.	
526.	May 12. Joseph the son of John Dix.	
527.	Ketura the daughter of Joseph Andruss.	
528.	July 7. Joseph the son of Joseph Whaples.	
529.	14. Ebenezer the son of John Webster.	
530.	Aug. 18. Mary the daughter of John White.	

A continued account of the baptisms of such children as belong to the second church in Hartford from the year 1694.

531.	Rachel the daught ^r of Edward Allen,	}	Sept ^r 30, 1694.
532.	Elizabeth the daughter of Miriam Orvice,		
533.	Mary y ^e daughter of Dan ^{ll} Bidwell,		
534.	The son of Benj: Adams,	}	Octob ^r 28, 94.
535.	Jacob the son of Jn ^o Bunce,		
536.	of Barnabas Hinsdale, w ⁿ he owned the covenant.	}	Novem ^r 18, 1694.
537.	Robert & Abra ^{ha} m the sons of Robert Webster. w ⁿ he owned the covenant.		
538.	the son of Ichabod Welds.	}	Decemb ^r 16, 1694.
539.	Mary the daughter of Tho. Whaples,		
540.	Mary the daughter of Tho. Hunt, membr of the church att Deerfield,		
541.	Jn ^o the son of Samuel Kellog,	}	Decemb ^r 30, 1694.
542.	Jn ^o the son of Jn ^o Seamer Jun ^r , w ⁿ he owned the covenant,		
543.	William the son of Capt. William	}	Feb. 24, 1695.
544.	Whiteing w ⁿ he owned the covenant,		
545.	Stephen the son of James Steel Jun ^r ,	}	April 7, 1695.
546.	Jn ^o the son of Lamrock Flowers,		
547.	Caleb the son of Jn ^o Watson,	}	May 12, 1695.
548.	Jonathan the son of Susannah Dickeson of Wethersfield		
549.	(daughter of Widdow Smith of Hartford,	}	May 19, 1695.
550.	Caleb (the son of Joseph) Andros,		
551.	William (the son of William) Roberts,	}	June 9, 1695.
552.	Joseph (the son of Thomas) Hills,		
553.	Richard (the son of M ^r Richard) Lord,	}	July 28, 1695.
554.	Jn ^o the son of Jn ^o Merold w ⁿ he owned the covenant,		
555.	Elizabeth the daughter of Tho. Dickeson Jun ^r w ⁿ he owned the covenant,	}	August 18, 1695.
556.	Abigail the daughter of Jn ^o Turner,		
557.	Hannah the daughter of Robert Webster,	}	Sept ^r 29, 1695.
	Novem ^r 10, 1695.		
	Octob ^r 6, 1695.		
	Octob ^r 27, 95.		

590.	Mary (the daught ^r of Jn ^o) Warren,	5, 10, 1697.
591.	Abigail (the daught ^r of mr R) Lord,	23, 11, 1697.
592.	Nathan ^{ll} (the son of Nathan ^{ll}) Smith,	23, 11, 1697.
593.	Elizabeth (the daught ^r of Joseph) Marsh, w ⁿ he owned y ^e covenant,	30, 11, 1697.
594.	Stephen (y ^e son of James) Steel jun ^r ,	10, 2, 1698.
595.	Matthew (y ^e son of Robert) Webster,	24, 2, 1698.
596.	William (the son of William) Warren,	8, 3, 1698.
597.	Benjamin (the son of William) Roberts,	8, 3, 1698.
598.	Ann (the daught ^r of Mr Samuel) Whiteing,	15, 3, 1698.
599.	Daniel (the son of William) Worthington,	22, 3, 1698.
600.	Elizabeth (the daughter of Jn ^o) White,	12, 4, 1698.
601.	Samuel (the son of mr Samuel) Howard, w ⁿ he owned y ^e covenant,	19, 4, 1698.
602.	Hannah (ye daughter of Tho. Dickenson jun ^r ,	
603.	Lydia (y ^e daughter of Ephriam) Smith,	
604.	Mary (y ^e daughter of Samuel) Newel,	
605.	Joseph (y ^e son of Joseph) Pratt,	July 3, 1698.
606.	Jn ^o (the son of Cyprian) Nicols,	
607.	Jacob (the son of Barnabus) Hinsdale,	July 10.
608.	Lemuel (the son of Ebenezer) Gilbert,	
609.	Rachel (the daughter of Lt) Wheeler,	July 17.
610.	Benjamin (the son of Jonathan) Webster,	
611.	Jonathan (y ^e son of Jn ^o) Whaples,	August 14.
612.	Way (the daught ^r of Joseph) Barnard,	August 28.
613.	Martha (the daughter of Edward) Allen,	Sept. 11.
614.	Jacob (the son of Sam ^{ll}) Benton,	Sept ^r 26.
615.	Daniel (the son of Jn ^o) Seam ^r jun ^r ,	Octob ^r 23.
616.	Samuel (the son of mr Samuel) Wadsworth,	Novemb ^r 13
617.	Abigail (the daught ^r of mr Jn ^o) Hooker,	Nov. 13.
618.	Ebenezer (the son of Jn ^o) Merils jun ^r ,	Decemb ^r 25.
619.	Daniel (the son of Daniel Merils,) w ⁿ he owned y ^e covenant,	Jan. 8.
620.	Elizabeth (the daughter of An- drew) Benton,	
621.	Ruth (the daughter of Joseph) Benton,	Feb. 12.
622.	Jerusha (the daughter of mr Rich ^d) Lord,	Feb. 26.
623.	Elizabeth, (the daught ^r of Joseph) Gilbert,	March 12, 1699.
	Bethiah (the daughter of Miriam) Orvice,	April 25, 1699.

625.	Stephen (the son of John) Colefare,	April 9, 1699.
626.	Jacob (the son of Sam ^{ll}) Kelogue,	April 23, 1699.
627.	Joseph (the son of Samuell) Church, w ⁿ he owned the covenant,	April 30, 1699.
628.	Moses (the son of Maj ^t Jonathan) Bull,	May 21, 1699.
629.	William (the son of William) Wadsworth, of Farmington w ⁿ he owned y ^e covenant,	May 21.
630.	Elizabeth (the daught ^r of Joseph) Barnard,	May 28.
631.	Mary (the daught ^r of Mr Nath ^{ll} Hooker of Farmington w ⁿ he owned the covenant,	Octob ^r 1.
632.	Susanna (the daughter of Nath ^{ll}) Smith,	Octob ^r 8.
633.	Anna (the daughter of Tho.) Stanley, Farm [:] ,	Novemb ^r 12.
634.	Joseph (the son of Mr Ichabod) Wells,	Decembr ^r 3.
635.	Joseph (the son of Joseph) Marsh,	
636.	Susanna (the daughter of Jn ^o } Turner,	Dec. 10.
637.	Aaron (the son of Dan ^{ll}) Bidwell,	Decemb ^r 17.
638.	Susanna, (the daughter of mr Sam ^{ll}) Howard,	Dec. 29.
639.	Mary (the daught ^r of Goodm) Gillet,	Dec. 31.
640.	John (the son of Jn ^o) Warren,	Jan. 21.
641.	Jn ^o (the son of Jn ^o) Marsh jun ^r ,	Feb. 4, 16 ⁹⁹ ₆ .
642.	Joshua (the son of Robert) Webster,	
643.	Elizabeth (the daughter of Joseph) Webster,	March 10, 1700.
644.	William (the son of Mr Jonathan) }	
645.	Smith of Farmington, }	April 21, 1700.
646.	Joseph (the son of Andrew) Warner,	April 28.
647.	Violet (the daughter of Thomas) Shephard,	May 19, 1700.
648.	Hezekiah (the son of George) Wright,	June 2, 1700.
649.	Mary (the daughter of William) Lewis,	
650.	Mary (the daughter of William) Wadsworth,	June 9, 1700.
651.	Thomas (the son of Samuel) Smith,	
652.	Eliphalet (the son of Serg ^t Sam ^{ll}) Steel,	June 24, 1700.
653.	Sarai (daughter of Barnabas) Hinsdale,	July 28, 1700.
654.	Joseph (the son of W ^m) Roberts,	Aug st 11, 1700.
655.	Susannah (the daughter of Dan ^{ll}) Merill,	
656.	Dan ^{ll} (the son of Sam ^{ll}) Newel, Farmington,	
657.	Elizabeth (the daughter Jn ^o) Lee, Farm [:] ,	August 25, 1700.
658.	Mehetabel (the daughter of Tho.) Dickenson,	

659.	Jacob (the son of Jn ^o) White,	Sept. 22, 1700.
660.	Isaac (the son of Tho:) Buckingham,	Sept. 29, 1700.
661.	Mary (the daughter of Joseph Bird of Farmington who on this day owned ye covenant,	Octob ^r 20, 1700.
662.	Mary (the daughter of mr Jn ^o) Hooker,	
663.	Hannah (the daughter of Stephen) Root,	
664.	Joseph (y ^e son of Tho.) Hart, junr,	
665.	Elizabeth (y ^e daughter of mr Jn ^o) Wadsworth,	
666.	Abigail (y ^e daughter of James) Munn,	
667.	John (y ^e son of Jn ^o) Church bapt: w ⁿ he renewed his covenant.	Feb. 23, 1701.
668.	William (the son of Samuel) Hubbard y ^e younger,	
669.	Elisha (The son of mr Richard) Lord,	March 9, 1701.
670.	Esther (y ^e daughter of Nat ^{ll}) Smith,	March 16, 1701.
671.	Margarett (y ^e daughter of Mary y ^e wife of Jn ^o) North of Farmington w ⁿ she owned her covenant,	March 30, 1701.
672.	Jonathan (y ^e son of Joseph) Skinner,	
673.	Esther (y ^e daughter of Joseph) Gillet,	
674.	Elizabeth (y ^e daughter of Jn ^o) Merrils junr,	April 13, 1701.
675.	Elizabeth (the daughter of Jn ^o) Seamor, junr,	April 27, 1701.
676.	Ann (the daughter of Matthew) Cadwell,	May 9, 1701.
677.	Lydia (the daughter of Abigail) Shipman,	May 18, 1701.
678.	Sarai (the daughter of Ephraim) Smith of Farmington,	May 25, 1701.
679.	Matthew (y ^e son of Ensign Jn ^o) Hart of Farmington,	
680.	John (y ^e son of Tho.) Alcott,	
681.	Sarai (y ^e daughter of William) Long,	June 1, 1701.
682.	Sarai (the daughter of mr Samuel) Welds,	
683.	John (y ^e son of Jn ^o) Moodey w ⁿ he owned y ^e covenant,	June 8, 1701.
684.	Jonathan (y ^e son of mr Sam ^{ll}) Howard,	
685.	Benjamin (y ^e son of Sam ^{ll}) Kellogue,	June 15, 1701.
		June 22, 1701.

686.	Jacob (y ^e son of Jn ^o) Whaples,	}	July 13, 1701.
687.	Leah (y ^e daughter of Tho.) Morgan,		
688.	William (the son of W ^m) Buckland,		July 20, 1701.
689.	Joseph (the son of Joseph) Gilbart,		July 27, 1701.
690.	Stephen (y ^e son of Nath ^{ll}) Goodwin,		August 24, 1701.
691.	Ebenezer (y ^e son of major Jonathan) Bull,		August 31, 1701.
692.	Cyprian (y ^e son of W ^m) Webster, w ⁿ he owned y ^e covenant,		
693.	Thomas (y ^e son of Timothy) Porter of Farmtn. w ⁿ he owned y ^e covenant,		Sept. 7, 1701.
694.	George (y ^e son of George) Sexton,		Sept. 19, 1701.
695.	Nath ^{ll} y ^e son of Tho. Olcott, y ^e son of Tho. Olcott Senr,		Sept. 21, 1701.
696.	Mary the daughter of W ^m Worthington,	}	Sept. 28, 1701.
697.	Mary, the daughter of Tho. Porter of Farmington,		
698.	Elizabeth the daughter of Tho. Hart, Farmington,		
699.	Daniel (y ^e son of Tho:) Olmstead,		Octob ^r 19, 1701.
700.	Rachel (y ^e daughter of mr Jn ^o) Alcott,	}	Nov. 2, 1701.
701.	Tho. (y ^e son of mr Tho.) Hosmer, w ⁿ he owned y ^e covenant,		
702.	Hannah (y ^e daughter of mr W ^m) Wadsworth of Farmington,		
703.	Alice y ^e daughter of Mr Nath ^{ll} Hooker,	}	Nov. 16, 1701.
704.	Amos y ^e son of Joseph Buttler,		
705.	Ebenezer y ^e son of Serjt Jn ^o Marsh junior,		
706.	Hezekiah y ^e son of Ebenezer Hopkins,	}	Nov. 23, 1701.
707.	Mehetabel y ^e daughter of Tho. Waters,		
708.	Abigail y ^e daughter of serjt Jn ^o Bunce,	}	Novem. 30, 1701.
709.	Pheebe y ^e daughter of Arthur Smith,		
710.	Sarai (y ^e daughter of Mr Icho:) Welds,		Decemb ^r 7, 1701.
711.	John (y ^e son of Mr Jn ^o) Bird,	}	Decemb ^r 14, 1701.
712.	Hebzibah y ^e daughter of Samuel Spencer junr,		
713.	Noadiah (the son of John) Burr,	}	Decemb ^r 21, 1701.
714.	Ephraim (the son of Ephraim) Whaples,		

715.	Deliverance (y ^e daught ^r of Eph- raim) Turner,		Jan. 11, 1701.
716.	Elizabeth (y ^e daughter of Bar- nabus) Hinsdale,		
717.	Samuel The son of Samuel Peck,		
718.	Mary the daughter of John Goodwin,		Jan. 18, 1701.
719.	Timothy y ^e son of Jn ^o Skinner,		Feb. 8, 1701.
720.	Ebenezer (y ^e son of Daniel) Bid- well,		
721.	Joseph (y ^e son of Thomas) Spen- cer,		March 1, 1702.
722.	Caleb the son of Robert Web- ster,		
723.	Sibil The daughter of Thomas Butler,		March 8, 1702.
724.	Sarai the daughter of Joseph Bull jun ^r ,		March 22, 1702.
725.	Daniel the son of Thomas En- signe,		
726.	Stephen the son of Obadiah Spencer,		March 29, 1702.
727.	Elisha son of Daniel Pratt,		April 12, 1702.
728.	Ann The daughter of Tho. Clark,		April 19, 1702.
729.	Moses the son of Samuel Benton,		May 3, 1702.
730.	Jemima (y ^e daughter of Jonathan) Husse,		May 10, 1702.
731.	Cyprian The son of Cyprian Nicol,		
732.	Samuel y ^e son of Richard Miles,		May 17, 1702.
733.	Samuel y ^e son of Tho. Smith both of newhaven,		
734.	Sarai The daughter of Ebenezer Gilbart,		May 29, 1702.
735.	Sarai y ^e daughter of Jn ^o Moodey,		
736.	Timothy the son of Timothy Phelps,		
737.	Joseph the son of Jn ^o Forbush,		May 31, 1702.
738.	Mary the daughter of William Roberts,		
739.	Isaac y ^e son of Benjamin Gra- ham,		
740.	Hannah y ^e daughter of Sam ^{ll} Spencer,		July 5, 1702.
741.	Jn ^o y ^e son of Tho. Olcott,		
742.	Paul y ^e son of Paul Peck,		
743.	Joanna y ^e daughter of mr Tho. Richards, w ^a he owned y ^e covenant,		
744.	Nathaniel y ^e son of Jn ^o Merrils jun ^r ,		July 26, 1702.
745.	Ruth y ^e daughter of Joseph Bird of Farmington,		

746.	Benjamin y ^e son of Thomas Porter of Farmington,	August 2, 1702.
747.	Esther, y ^e daughter of Tho. Dickenson,	August 30, 1702.
748.	Jerusha y ^e daughter of Nathaniel Smith,	Septemb ^r 6, 1702.
749.	Nathaniel y ^e son of Bailey Baker,	Sept. 13, 1702.
750.	Hannah (y ^e daughter of Joseph) Hopkins,	Sept. 27, 1702.
751.	Abigail (y ^e daughter of Tho.) Richards,	Octob ^r 4, 1702.
752.	Humphrey (son of W ^m) Davenport,	Octob ^r 11, 1702.
753.	John y ^e son of Joshua Carter,	
754.	Hannah y ^e daughter of Joseph Gillet,	Octob ^r 18, 1702.
755.	Jn ^o The son of Joseph Barnard,	
756.	Abigail y ^e daughter of Mr Sam ^{ll} Howard,	
757.	Abigail y ^e daughter of Tho. Burr,	Octob ^r 25, 1702.
758.	Samuel son to mr Richard Edwards,	Novemb. 1, 1702.
759.	Sarai daughter to Joseph Collier,	Novemb. 8, 1702.
760.	Sarai daughter of mr William Pitkin,	Nov. 29, 1702.
761.	John y ^e son of Matthew Bidwell,	
762.	Abraham y ^e son of Abraham Merrils,	
763.	Mary y ^e daughter of Nath: An-dros,	
764.	Nathan y ^e son of mr Joseph Talcott,	Decemb. 13, 1702.
765.	Ruth y ^e daughter of Jn ^o North, }	Jan: 10, 1703.
766.	Caleb y ^e son of Jn ^o Church,	
767.	Sarai y ^e daughter of Sam ^{ll} Hubbard junior,	Jan. 29, 1702.
768.	Moses y ^e son of Daniel Merrils,	January 31, 1702.
769.	Jonah y ^e son of Samuel Richards,	Feb. 7, 1702.
770.	Isaac y ^e son of Joseph Benton,	Feb. 14, 1703.
771.	Mary daughter to mr Richard Lord,	
772.	Ann y ^e daughter of Elizabeth Dudley, w ^a she owned her covenant,	21, 1703.
773.	Jonathan y ^e son of Jn ^o Seamer junir,	March 21, 1703.
774.	Moses y ^e son of Sarai Blakeley of new haven w ^a she owned y ^e covenant,	May 18, 1703.
775.	Ebenezer y ^e son of Jonathan Smith of Farmington,	
776.	Joseph y ^e son of Samuel Smith,	
777.	John y ^e son of Samuel Porter, both of Farmington,	June 6, 1703.
778.	Joseph (y ^e son of Thomas) Buck-ingham,	
779.	John (y ^e son of Jn ^o) Turner,	August 8, 1703.

780.	Hannah (y ^e daughter of John) Moodey,	August 15, 1703.
781.	Ebenezer y ^e son of Jn ^o Norton Farmington,	
782.	Thomas the son of Thomas Andros, Hartford,	August 22, 1703.
783.	Elizabeth y ^e daughter of Capt Aaron Cook,	
784.	William y ^e son of William Web- ster,	Sept. 5, 1703.
785.	Martha y ^e daughter of Simon Smith,	
786.	Sarai The daughter of mr John Hooker,	19 Sept., 1703.
787.	John y ^e son of mr Jn ^o Wads- worth,	
788.	Susannah y ^e daughter of James Hannison, when he owned his covenant,	Octob ^r 29, 1703.
789.	William y ^e son of Daniel Bid- well,	
790.	Nathaniel y ^e son of Joseph Bull Jun ^r ,	Octob ^r 31, 1703.
791.	Elizabeth y ^e daughter of Jn ^o Marsh junior,	Nov. 21, 1703.
792.	Mary y ^e daughter of Thomas Seamer w ⁿ he publiquely owned his covenant,	Decem. 5, 1703.
793.	Rebecca the daughter of mr Samuel Welds,	
794.	Ann y ^e daughter of Lamrock Flowers,	Decemb. 19, 1703.
795.	Stephen y ^e son of mr Thomas Hosmer,	Jan. 9, 1703.
796.	Sarai the daughter of Jn ^o Warren,	March 26, 1704.
797.	Joseph y ^e son of Sam ^{ll} Kellogue,	April 16, 1704.
798.	Abigail y ^e daughter of Jn ^o Church,	April 23, 1704.
799.	Rebecca y ^e daughter of Thomas Bird,	
800.	Thomas (y ^e son of Samuel) Brun- son, both of Farmington,	June 25, 1704.
801.	Ruth y ^e daughter of Woolterton Merrils w ⁿ he renewned covenant,	
802.	Jonathan y ^e son of Jn ^o North of farmington,	July 10, 1704.
803.	Elizabeth daughter of Porter,	
804.	Ruth daughter of John Lee,	
805.	Mary daughter of Ephraim Smith, (all of Farmington),	August 6, 1704.

806. Ruth y^e daughter of John Bidall wⁿ he owned y^e covenant, Aug. 13, 1704.

807. Edward y^e son of W^m Warren,

808. Lois y^e daughter of Tho. Dick- } enson,

809. Sarai y^e daughter of Joseph Gillet,

810. Sarai the daughter of mr Nathaniel Hooker, October 8, 1704.

811. Ann the daughter of John Mer- } ril junior,

812. Elizabeth } daughters of John & } Woodruff of Farm- } ington,

813. Mary } ington,

814. Nathaniel son to John Seymour } Junir,

815. Abel son To Matthew Cadwell,

816. Mary y^e daughter of Robert Webster,

817. Nathaniel y^e son of Samuel Spence,

818. Abel the son of Joseph Collier,

819. Elisha the son of Paul Peck,

820. Samuel son of John Moody,

821. Samuel son of William Roberts,

822. Abigail daughter of Nathaniel Smith,

823. Abigail daughter of Abraham Merrils,

824. Richard son of mr Richard Lord,

825. John y^e son of Elizabeth Church, she haveing a little before made publique confession of her miscarriage & openly owned y^e covenant, Dec. 24, 1704.

826. May 13, 1705. Matthew son of Cole, Farmington,

827. Joseph son of mr John Hooker, Farm:, May 13, 1705.

828. Daniel son of mr John Wadsworth, Far., June 17, 1705.

829. Ezekiel son of mr W^m Wads- } worth of Farmington,

830. Jonathan son of Dan^{ll} Merrells, June 17, 1705.

831. William son of Serjt John Marsh } junior,

832. Thomas son to Thomas Seymour, July 1, 1705.

833. Lydia daughter to Sam^{ll} Benton,

834. Elisha son to Simon Smith,

835. Abigail daughter to Joseph Gillet,

836. Elisha son to mr Sam^{ll} Howard, Sept. 30, 1705.

837.	Jonathan son of Jonathan Webster junr who att this time publiquely renewed covenant,	Octob ^r 7, 1705.
838.	Matthew, } Children of Matthew Woodruff	
839.	Sylvanus, } of Farmington,	Octob ^r 21, 1705.
840.	Sarai,	
841.	Medad son to Samuel Benton, junior, att what time he owned his covent,	Nov. 4, 1705.
842.	John son to Jn ^o Bull deceased,	Nov. 11, 1705.
843.	Thomas, son of Thomas Hill att what time he owned ye covenant,	Nov. 25, 1705.
844.	Joseph son of mr. Tho: Hosmer,	
845.	Nathaniel son to Lieft ^{nt} Nat. Marsh w ⁿ he owned ye cove- nant,	Dec. 2, 1705.
846.	Sarai daughter to John Turner,	Dec. 9, 1705.
847.	Samuel, son to Sam ^{ll} Hubbard junr,	Dec. 16, 1705.
848.	Daniel, son to John Whaples,	Jan. 6, 1705.
849.	Thomas son to Sam ^{ll} Catlin,	
850.	Lois daughter to Thomas Cad- well,	Feb. 24, 1705/6.
851.	Anna daughter to Mr. Ichabod Wells,	March 17, 1705/6.
852.	John, son of James Hannison,	March 24, 1705/6.
853.	Ann daughter of Thomas Buck- ingham,	
854.	Susanna daughter of Jn ^o Sey- mour, Junior,	April 14, 1706.
855.	Miriam daughter of mr. Joseph Bull junr,	
856.	Josiah son to Jn ^o North of Farm- ington,	May 26, 1706.
857.	Lydia daughter to Daniel Bid- well,	
858.	Timothy son to Matthew Woodruff Far:	June 2, 1706.
859.	Ebenezer son to Orvice of Farmington,	June 16, 1706.
860.	Sarai daughter to Thomas Dickenson,	June 23, 1706.
861.	Elisha, son to Stephen Andrews w ⁿ he owned ye covenant,	July 14, 1706.
862.	Mehetabel daughter to W ^m . Worthington,	July 21, 1706.
863.	Caleb, son to Timothy Porter of Farmington,	Aug. 11, 1706.
864.	Joseph son to Lamrock Flowers,	
865.	John son of Barnabus Hinsdale,	Aug. 18, 1706.
866.	Anna daughter to Mr. Sam ^{ll} Thornton,	
867.	Benjamin son to Ephraim Smith,	Sept. 1, 1706.
868.	Jonathan son to John Brownson,	

869.	Mercy, daughter to Nath ^{ll} Smith,	}	
870.	Ebenezer son to John Moody,	}	Sept. 8, 1706.
871.	Obadiah son to Obadiah Wood,	}	
872.	Jesse son to Jonathan Biglow, jun ^r ,		Sept. 15, 1706.
873.	David son to John Biglow w ⁿ		
	he owned y ^e covenant,	}	
874.	Abigail daughter to Samuel Cole,		Sept. 22, 1706.
875.	Moses son to William Webster,	}	
876.	Mary daughter of John Church,	}	Sept. 29, 1706.
877.	Joseph, son of Joseph Bird,	}	
878.	Matthew son of Daniel Judd,	}	Octob. 20, 1706.
879.	John son of Jn ^o Warren,		
880.	Joseph son of Richard Smith, who this day renewed his coven ^t ,		Nov. 10, 1706.
881.	Elizabeth daughter of Daniel Bidal, jun ^r		
	w ⁿ he Renewed or owned his coven ^t ,		Dec. 1, 1706.
882.	Jacob, son to Joseph Mygat w ⁿ he owned y ^e coven ^t ,		Dec. 22, 1706.
883.	John, son to Jn ^o Bidwell,		
884.	Jonathan, son to John Andros		
	juni ^r ,		
885.	Elizabeth, daughter also of Jn ^o Andros when he owned the covenant,		Feb. 16, 1706 ⁶ .
886.	John son of John Buttler,		
887.	Daniel son to Sam ^{ll} Kelogue,		March 9th, 1706 ⁶ .
888.	Susanna daughter to Widow Hills,		April 13, 1707.
889.	Caleb, son of Jn ^o Turner,		Apr: 27, 1707.
890.	Noah son to Isaac Merrels w ⁿ he owned y ^e covenant,		May 4th, 1707.
891.	Ruth daughter of mr. Sam ^{ll} Howard,		May 11, 1707.
892.	Caleb son of John Merrels,		July 13, 1707.
893.	Samuel son of L. Nathaniel		
	Marsh,		July 20, 1707.
894.	Elizabeth daughter of Mr. Richard Lord,		
895.	Nathaniel son to Mr. Nath ^{ll} Stanley jun ^r who this day did personally own the covenant in publique,		July 3d, 1707.
896.	Sarai daughter to Mr. Thomas Hosmer,		
897.	Jonathan son to Sam ^{ll} Benton		Aug: 17, 1707.
	juni ^r ,		
898.	Silence daughter to Mr. Mooday,		Sept. 7, 1707.
899.	Joseph son to Robert Webster,		
900.	Ruth daughter to Thomas Seymour,		Octob ^r 26, 1707.
			Nov. 16, 1707.

901.	George son to Mr. Hezekiah Willis,	}	Nov. 30, 1707.
902.	Jonathan son of John Brace,		
903.	Ruth, daughter to Daniel Merrels,		Jan. 11, 1707.
904.	Margaret daughter to Jn ^o Seymour jun ^r ,		Feb. 1, 1707/8.
905.	John son of Nathaniel Cole Jun ^r at what time he owned y ^e covenant,		Feb. 22, 1707/8.
906.	Abigail daughter to Jn ^o Andros Jun ^r ,		
907.	George son of Serj ^t Jn ^o Marsh jun ^r ,		
908.	Moses son of Thomas Ensigne,		Feb. 29, 1707/8.
909.	Esther daughter to Jonathan Webster jun ^r ,		
910.	Timothy son of Sam ^{ll} Hubbard, junior,	March 14, 1707/8.	
911.	Joseph son of John Church,	}	March 21, 1707/8
912.	Caleb son of John Turner,		
913.	Thomas son of Thomas Dickenson,		April 4th, 1708.
914.	Ann daughter of John White,		April 11th, 1708.
915.	Mary daughter to Joseph Mygat,		May 10, 1708.
916.	Daniel son of Barnabus Hinsdale,		May 17, 1708.
917.	Aaron		
918.	James	} twin sons of W ^m . Webster,	Sept. 5, 1708.
919.	Elizabeth daughter of Thomas Butler,		Sept. 12, 1708.
920.	Stebins, son to John Wilson w ⁿ he owned y ^e covenant,		Sept. 19, 1708.
921.	Abigail daughter to mr. Samuel Thornton,		Octob ^r 3d, 1708.
922.	Gideon son of Nathaniel Smith,		October 10, 1708.
923.	Miriam daughter of Jn ^o Burr,		October 31, 1708.
924.	Zebulon son of Joseph Bull junior,		January 16, 1708.
925.	Sarai daughter to mr Nathaniel Stanley jun ^r ,		January 23, 1708.
926.	Timothy son to Isaac Merrils,		March 27, 1709.
927.	Patience daughter to John Moody,		April 10, 1709.
928.	Zebulon son of John Seamount jun ^r ,		May 29, 1709.
929.	Margaret daughter to Abraham Merils,		
930.	John son to John Watson jun ^r w ⁿ he owned y ^e covenant,	}	June 12, 1709.
931.	Joseph son of Nathaniel Smith,		
932.	Lydia daughter of Jn ^o Merrils jun ^r ,		Nov. 13, 1709.
933.	Isaac son to Serj ^t Jn ^o Marsh, jun ^r ,	}	Nov. 20, 1709.
934.	Reuben son to Jn ^o Whaples,		Nov. 27, 1709.

935.	Dositheus son to Nathaniel Humphrey,	Dec. 4, 1709.
936.	Epaphras son to mr Richard Lord,	January 1, 1709.
937.	Abigail daughter to Robert Webster,	Jan. 22, 1709.
938.	Abijah son of Joseph Bunce w ⁿ he owned the covenant,	Feb. 19, 1709.
939.	Joseph son to Joseph Mygatt,	
940.	Mary daughter to John Wilson,	Feb. 26, 1709.
941.	Elizabeth daughter to Nathaniel Cole,	March 19, 1709/10.
942.	Timothy son to Samuel Benton, junir,	
943.	John son to Samuel Shepherd w ⁿ he covenanted,	
944.	Eldad son to Disbrough Spencer,	Apr. 30, 1710.
945.	Jonathan son of Jonathan Ashly,	
946.	Daniel son of Jn ^o Church,	June 18, 1710.
947.	Elijah son to Serjt William Worthington,	June 25, 1710.
948.	Jerusha daughter to Thomas Steel w ⁿ he covenanted,	July 2, 1710.
949.	Sarai daughter to Jn ^o Turner,	August 20, 1710.
950.	Moses son of Thomas Dickenson,	
951.	Amos son of Barnabas Hinsdale,	Aug: 27, 1710.
952.	William son of mr William Perry recommended by the Rev ^d mr C. Mather,	Dec. 17, 1710.
953.	Hannah daughter of Zachariah Seymour, at w ^t time he publicly owned y ^e covenant,	Dec. 29, 1710.
954.	John son to Jarret Spencer,	
955.	Phebe daughter to Henry Brace,	Dec. 31, 1710.
956.	Joseph son to mr Nathaniel Stanley junir,	January 7, 1710.
957.	Dorothy daughter to Joseph Gillet,	January 21, 1710.
958.	Lydia daughter of John Wilson,	
959.	Jehiel son to Joseph Benton,	January 28, 1710.
960.	Moses son of John Seymour junir,	
961.	Lucy daughter to Jacob Merrils w ⁿ he owned y ^e covenant,	Feb. 18, 1710.
962.	Samuel son to Majt Jo: Talcott,	
963.	Jerusha daughter to Sam ^{ll} Thornton,	March 25, 1711.
964.	Aaron son to John Merrils junior,	May 6, 1711.
965.	Thomas son to Thomas Bidwell,	May 20, 1711.
966.	Mary daughter to John Whaples,	July 8, 1711.

[At this point two leaves are cut from the original record, but the margins remaining show no traces of writing upon them.]

967. William son To lieutenant Nicol,	Octob ^r 21, 1711.
968. Jane daughter to Thomas Shep- hard,	
969. Rachel daughter to Thomas Andrus,	
970. Hester daughter to Samuel Church,	Nov. 4, 1711.
971. Asahel son To John Andrus,	Dec. 9, 1711.
972. Susannah daughter to Joseph Mygatt,	Dec. 23, 1711.
973. Agnes daughter to widow Humphrey,	Feb. 17, 1711.
974. Isaac son to Isaac Merrels,	
975. Esther daughter to widow Smith,	March 10, 1712.
976. Samuel son to Tho. Steel,	March 16, 1712.
977. Ichabod, Posthumus son to mr R. Lord,	March 29, 1712.
978. Thankful daughter to Abel Merrels when he owned his baptismal covenant,	March 30, 1712.
979. Hepzibah daughter to Daniel Merrels,	Apr. 20, 1712.
980. Abraham son to Thomas Wat- ers,	
981. Sybil daughter to Joseph Shep- hard,	May 18, 1712.
982. Ann daughter to John Church,	May 25, 1712.
983. Eunice daughter to Samuel Benton jun ^r ,	June 22, 1712.
984. Susannah daughter To Thomas Dickenson,	July 13, 1712.
985. Sarai daughter to William Webster,	Aug. 10, 1712.
986. Jedediah daughter to Jonathan Taylor,	Sept. 7, 1712.
987. Nathaniel son to Nathaniel Goodwin,	
988. Violet daughter to Stephen Tay- lour,	Sept. 14, 1712.
989. Nathaniel son to John Moody,	
990. Mary daughter to mr Mighill,	Sept. 21, 1712.
991. Zachariah son to Zachariah Sey- mour,	
992. Hannah daughter to Joseph Camp,	Sept. 28, 1712.
993. Lois daughter to Jabez Whit- tlesey,	
994. William son to mr William Perry,	Octob ^r 5, 1712.
995. John son to Ensign Jn ^o Marsh,	
996. Martha daughter to Jonathan Bidwell w ^o he owned his covenant,	Nov. 2, 1712.
997. Jacob son to Jacob Merrels,	

998.	Sarai daughter to Sam ^{ll} Kelogue jun ^r ,	Nov. 23, 1712.
999.	James son of John Watson Jun ^r ,	Dec. 21, 1712.
1000.	Bevil son to serj ^t Thomas Seymour,	Jan. 11, 1712/13.
1001.	Hannah daughter to Lieut. Nath: Marsh,	January 18, 1712/13.
1002.	Daniel son to Jonathan Butler,	March 8 th , 1712/13.
1003.	John son to Serj ^t Thomas Hos- mer,	March 15, 1712/13.
1004.	Ichabod son to Samuel Cole,	
1005.	Richard son to Jn ^o Seymour y ^e Second,	March 22, 1712/13.
1006.	Augustus son to mr Nathaniel Stanley,	Apr. 5, 1713.
1007.	Stephen son to John Turner,	May 10, 1713.
1008.	Lydia daughter to Nathaniel Cole, born a little before his death,	Aug. 16, 1713.
1009.	Abigail daughter to mr Tho. Bidwell,	
1010.	Sarai daughter to Samuel Church,	Aug. 23, 1713.
1011.	Jerusha daughter to Gersham Sexton,	Octob ^r 11, 1713.
1012.	Cyprian son To John Merrels,	
1013.	Matthew son to major Talcott,	Octob ^r 18, 1713.
1014.	Mary, daughter To John Camp,	
1015.	Mary daughter To Joseph Wadsworth,	
1016.	Deliverance daughter To Tho. Graves,	Nov. 1, 1713.
1017.	Mary daughter to Abel Merrels,	Nov. 8, 1713.
1018.	Elisha son To John Webster,	Nov. 15, 1713.
1019.	Jerusha daughter to Abraham Merrels,	Nov. 22, 1713.
1020.	William, son To Thomas Steel,	December 13, 1713.
1021.	Sarai daughter to mr Joseph Mygat,	January 10, 1713/14.
1022.	Hannah daughter to Wolterton Merrels,	Feb. 7, 1713/14.
1023.	William son to Joseph Bunce,	Apr. 4, 1714.
1024.	Nehemiah Son of Daniel Messenger,	Apr. 11, 1714.
1025.	Daniel son To Deacon Daniel Merrels,	April 25, 1714.
1026.	Sarai daughter to Ensign Tho. Seymour,	
1027.	Sarah Daughter to John Easton juni ^r ,	May 31, 1714.
1028.	Eliakim son to Isaac Merrels,	Aug. 8, 1714.
1029.	Elizabeth daughter to Jn ^o Cole at what time he owned his covenant,	Sept. 12, 1714.
1030.	Timothy son to Ensign John Marsh,	
1031.	Kezia daughter to Joseph Ben- ton,	Sept. 19, 1714.
1032.	Rebecca daughter to Zachariah Seymour,	Octob ^r 3, 1714.
1033.	John son to mr John Austin,	Octob ^r 17, 1714.

1034.	Samuel son to Serjt Wm Webster,	}	Nov. 28, 1714.
1035.	Dorothy daughter to Samuel Cole,		
1036.	Elizabeth daughter to Samuel Church,		January 9 th , 1714.
1037.	Jonathan son to mr Thomas Bidwell,		January 16, 1714.
1038.	Hannah daughter to Tho. Dickenson,		Feb. 20, 1714.
1039.	Jonathan son To Jonathan Marsh,	}	May 1, 1715.
1040.	Thomas son to Nathan Whaples,		
1041.	Jacob son to John Bunce Junr,		May 22, 1715.
1042.	Ann daughter to John Turner,	}	May 29, 1715.
1043.	Mary daughter to Samuel Benton Junr,		
1044.	Anna Daughter to mr Nath. Stanley baptized,		June 26, 1715.
1045.	Sarai daughter to Joseph Biglow at what time he owned his covenant,	}	Sept. 11, 1715.
1046.	Jared son to Ensigne Tho. Seymour,		
1047.	Lois daughter to John Whaples baptized,		Octob ^r 2, 1715.
1048.	Mary daughter to Joseph Ashley,	}	Nov. 6, 1715.
1049.	Samuel son to Joseph Simonds,		
1050.	Abigail daughter to Jonathan Ashley,	}	Nov. 20, 1715.
1051.	Hannah daughter to Hezekiah Goodwin,		
1052.	Bathsheba daughter to Jonathan Barret,		Dec. 28, 1715.
1053.	Stephen son to Stephen Taylor,		Jan. 8, 1715.
1054.	Joseph son of mr John Whiting,	}	January 15, 1715.
1055.	Sarai daughter of Jonathan Steel,		
1056.	Israel son to Deacon Daniel Merrells,		January 22, 1715.
1057.	Amy daughter to John White Junr,		April 15, 1716.
1058.	Jerusha daughter to Jn ^o Cole,		May 6, 1716.
1059.	Samuel Son of Joseph Root,		June 17, 1716.
1060.	Mary. daughter to mr Jn ^o and mrs Mary Austine,		July 1, 1716.
1061.	Thomas. son To Sergt Tho. Warren. at w ^t time he owned his covenant,	}	July 15, 1716.
1062.	James son to James Bidwell,		
1063.	Andrew son to Daniel Messenger,	}	July 22, 1716.
1064.	Elizabeth daughter to James Ensign,		
1065.	Moses. son to Jonathan Butler,	}	Sept. 2, 1716.
1066.	Sarai daughter to Jonathan Welds,		

1067.	Samuel son to Samuel Church,	Sept. 16, 1716.
1068.	Adonijah son to Widow Prudence Bidwell,	Oct. 28, 1716.
1069.	Anne daughter to Jn ^o Bunce Jun ^r ,	Nov. 25, 1716.
1070.	Joseph son to Isaac Merrels,	Dec. 2, 1716.
1071.	Hannah daughter to John Hubbard,	Dec. 30, 1716.
1072.	Dorothy daughter to Jonathan Barret,	Feb. 17, 1716/7.
1073.	Anne daughter to Joseph Bunce,	March 31, 1717.
1074.	John son To John Easton,	April 21, 1717.
1075.	Jerusha daughter to Jonathan Biglow,	June 23, 1717.
1076.	Susanna daughter to Ensign Nath. Stanley,	June 30, 1717.
1077.	Oliver son to Thomas Clapp,	July 19, 1717.
1078.	Thankfull daughter to Joseph Root,	July 21, 1717.
1079.	Samuel son of Samuel Benton jun ^r ,	Aug. 11, 1717.
1080.	Joseph son to Joseph Biglow,	Aug. 18, 1717.
1081.	Jemima Daughter to Tho. Dickenson,	Sept. 22, 1717.
1082.	Hannah daughter to Joseph Ashley,	Octob ^r 13, 1717.
1083.	Joseph son of Zechariah Seymour,	Nov. 17, 1717.
1084.	Lydia daughter to Isaac Hinsdale,	Dec. 8 th , 1717.
1085.	Dorothy daughter to Jonathan Steel,	Dec. 29, 1717.
1086.	Joseph son To Jonathan Marsh,	
1087.	Mary daughter to Deacon Dan ^{ll} Merrills,	Janu: 19, 1717.
1088.	Stephen son To John Turner one of his Twins,	
1089.	Joseph son to James Ensign Jun ^r ,	Feb. 2, 1718.
1090.	Sybill daughter to Jn ^o Turner, Baptized,	Feb. 23, 1717/18.
1091.	Mary daughter to L. Charles Whiting, and what Time he confess ^d his faults & owned his covenant,	March 2 ^d , 1717.
1092.	Lemuel son of L. Nath ^{ll} Marsh,	March 9, 1717/18.
1093.	Isaac son to Stephen Webster,	June 15, 1718.
1094.	John son to John Bunce Jun ^r ,	June 22, 1718.
1095.	Joseph son To Serj ^t Tho. Warren,	July 20, 1718.
1096.	Abigail daughter to mr John Whiting,	July 27, 1718.
1097.	Ruth daughter to Jonathan Welds,	Aug. 10, 1718.
1098.	Abigail daughter to Nathan Whaples,	Aug. 17, 1718.
1099.	Lydia daughter to Jn ^o Cole,	Nov. 9, 1718.
1100.	Samuel son of Isaac Kellogue,	Nov. 16, 1718.
1101.	Elizabeth daughter to mr Isaac Shelden,	Nov. 23, 1718.
1102.	Abigail daughter of Joseph Holtum,	January 18, 1718.
1103.	Rebecca daughter to Robert Webster. Jun ^r ,	25. 11. 1718.
1104.	Eben posthumus son to Samuel Church,	Feb. 1, 1718/19.
1105.	Abigail daughter to John Hubbard. Eodem die.	
1106.	Alice daughter to Ensign Tho. Seymour,	Feb. 15, 1718/9.

1107.	John son to Eb: Steel w ⁿ Reowned y ^e covenant,	Feb. 22, 1718/9.
1108.	Abigail daughter to Daniel Miles when he owned y ^e Covenant,	March 1, 1718/9.
1109.	Jerusha daughter to Jn ^o White Junior,	March 15, 1718/9.
1110.	Lydia daughter to John Seymour Junior,	May 17, 1719.
1111.	Isaac son to Isaac Hinsdale,	
1112.	Abigail daughter to Joseph Bigelow,	June 14, 1719.
1113.	Amy daughter to Joseph Bunce,	June 21, 1719.
1114.	James son to James Bunce,	
1115.	Hannah daughter to Joseph Root,	July 19, 1719.
1116.	Abigail daughter to mr Nathaniel Stanley,	July 26, 1719.
1117.	Sarai daughter to Samuel Benton Junir,	Aug. 16, 1719.
1118.	Andrew son to Joseph Benton,	Aug. 23, 1719.
1119.	Elijah y ^e son of Tho. Clapp,	Aug. 30, 1719.
1120.	Joseph son of Jonathan Barret,	Sept. 13, 1719.
1121.	Rebecca daughter to Jn ^o Bunce,	Octob ^r 5, 1719.
1122.	Stephen son to Zechariah Seymour,	
1123.	Samuel son of James Insign,	Dec. 27, 1719.
1124.	Hannah daughter to Joseph Moses,	January 10, 1719.
1125.	Elizabeth daughter to Jacob Webster,	January 31, 1719.
1126.	Matthew son of Ebenezer Webster,	Feb. 7, 1719/20.
1127.	Jonathan son of Stephen Taylor,	March 20, 1719/20.
1128.	Jonathan son To Jonathan Wells,	March 20, 1719.
1129.	Hezekiah son of L. John Marsh,	
1130.	James son of Jonathan Steel,	May 1, 1720.
1131.	Hannah daughter to Caleb Benton,	July 31, 1720.
1132.	Timothy son to Thomas Wells,	
1133.	George son to Edmund Dow,	Aug. 7, 1720.
1134.	Abigail daughter to Jn ^o Seymer,	
1135.	Joseph son to Isaac Hinsdale,	Aug. 14, 1720.
1136.	Hezekiah son to Deacon Daniel Merrels,	Sept. 11, 1720.
1137.	Jerusha son to mr Jn ^o Whiting,	Sept. 18, 1720.
1138.	Samuel son to widow Reinolds,	Sept. 25, 1720.
1139.	Phinehas son to mr Peter Pratt,	Oct. 23, 1720.
1140.	Dorothy daughter to John Cole,	Oct. 30, 1720.
1141.	Martha daughter to Joseph Benton,	Nov. 13, 1720.
1142.	John son of John Wheeler,	
1143.	Mary daughter of Stephen Webster,	Dec. 11, 1720.
1144.	Sarai daughter to Robert Reeve,	Dec. 18, 1720.
1145.	Mary daughter of Ebenezer Steel,	Jan. 1, 1720.
1146.	Elisha son to James Bunce,	
1147.	Martha & Joseph Bunces	Feb. 5, 1720/21.
1148.	Mary, Twins,	

1149.	Elizabeth daughter to Jonathan Marsh,	}	Feb. 12, 1720/21.
1150.	Mary daughter to Daniel Miles,		
1151.	John son to John Hubbard,		
1152.	Ebenezer son to Ebenezer Bent- ton. w ^a he made publick confession of his sin,		Apr. 30, 1721.
1153.	May 14, 1721. Sarai daughter to mr. Isaac Sheldon,		May 14, 1721.
1154.	Stephen son of mr. Stephen Steel at what time he made some acknowledgm ^t of his publick offence and owned his covenant,	}	June 4, 1721.
1155.	Elias son to Jn ^o & Sarai Eason w ^a she owned y ^e covenant,		*
1156.	Mary daughter to mr. Nath ^{ll} Stanley,		June 25, 1721.
1157.	Mary daughter of Joseph Biglow,		July 2, 1721.
1158.	Josiah son to Lieut. Tho. Seymour,		July 23, 1721.
1159.	Alice daughter to mr. Samuel Howard, w ^a he owned y ^e covenant,	}	Aug. 6, 1721.
1160.	Hannah daughter to Ebenezer Webster,		
1161.	Jerusha daughter to Jn ^o Bunce jun ^r ,	}	Sept. 17, 1721.
1162.	Samuel son of Joseph Holtum,		
1163.	An indian lad commonly called Yuk Bel-		October 15, 1721.
1164.	longing to Irene Prents w ^a he owned y ^e covenant,		
1165.	Anne daughter to Jonathan Biglow,		Dec. 29, 1721.
1166.	Caleb son to Caleb Benton,		January 7, 1721.
1167.	Mary daughter of Jn ^o White Jun ^r ,		Feb. 4, 1721.
1168.	Elizabeth daughter of Jn ^o Turner,		Feb. 25, 1721/22.
1169.	Elisha son of Jn ^o Seymour jun ^r ,		March 11, 1721/22.
1170.	Anne daughter to Zechariah Seymour,		March 25, 1721/22.
1171.	Iehabod son to Jonathan Welds,		April 15, 1722.
1172.	Daniel son to mr. Peter Pratt,		May 6, 1722.
1173.	John son to Lieut ^t Charles Whiting,	}	June 10, 1722.
1174.	Sibil daughter to L. Charles Whiting,		July 29, 1722.
1175.	Hannah daughter to mr. Jonathan Steel,		Aug. 5, 1722.
1176.	Ruth daughter to Stephen Bracey,		Sept. 23, 1722.
1177.	James son to James Ensign Jun ^r ,		Sept. 30, 1722.
1178.	Mary daughter to John Cole,		Oct. 7, 1722.

1179.	Thomas son to Joseph Bunce,	}	Oct. 28, 1722.
1180.	Justus son to Robert Webster		
	juni ^r ,		
1181.	Rachel daughter to Deacon Daniel Merrels,		Nov. 4, 1722.
1182.	Mary daughter to Samuel Howard,		Nov. 11, 1722.
1183.	Jonathan son to Jonathan Ensign,		Dec. 2, 1722.
1184.	Sarai daughter to Thomas Clapp,		
1185.	Anne daughter to Edmond Ben-	ton,	Dec. 16, 1722.
1186.	Elizabeth daughter to Robert		
	King,		
1187.	Charity daughter to Susanna Messenger,		Feb. 10, 1722/23.
1188.	Joseph son to mr. John Whiting,		Feb. 17, 1722/23.
1189.	Aaron son to James Bunce,		Feb. 24, 1722/23.
1190.	Jacob son to Jacob Webster,		April 14, 1723.
1191.	Susanna daughter to Moses Bull,		April 21, 1723.
1192.	Joseph son to Jn ^o Wheeler,		May 19, 1723.
1193.	Joseph son to mr. Nathaniel Stanley,		June 23, 1723.
1194.	Elisha son to Joseph Biglow,		June 30, 1723.
1195.	Jerusha daughter to Disborough	Spencer,	Aug. 4, 1723.
1196.	Abigail daughter to Samuel		
	Grimes,		
1197.	Daniel, son to Daniel Miles,		Aug. 25, 1723.
1198.	Thankfull daughter to Jonathan Easton,		Oct. 6, 1723.
1199.	Isaac son to John Seymour jun ^r ,	}	Oct. 13, 1723.
1200.	Richard son to John Edwards,		
1201.	John son to Ben: Brown,		Nov. 3, 1723.
1202.	Violet daughter to Caleb Benton,		Dec. 8, 1723.
1203.	Temperance daughter to mr. Prat,		Dec. 22, 1723.
1204.	Jerusha Daughter to Lieu ^t Tho.	Seymour,	Dec. 29, 1723.
1205.	Theodosia Daughter to Jn ^o		
	Bunce jun ^r ,		
1206.	Medad son to Ebenezer Webster,		January 5 th , 1723.
1207.	Thomas son to Zebulon Mygat,		January 12, 1723.
1208.	Isaac son to mr. Isaac Sheldon,	}	Feb. 9, 1723/4.
1209.	Joseph son to Joseph Bunce,		
1210.	Josiah son to Eliphalet Steel,		Feb. 16, 1723/4.
1211.	Mary daughter to Jonathan Welds,		April 12, 1724.
1212.	Joseph son to Ensign James Church,		April 26, 1724.
1213.	Elizabeth daughter to Joseph Holtum,		June 7, 1724.
1214.	Sarai Daughter to Jonathan Marsh,		June 28, 1724.
1215.	William son to William & Elizabeth Powel,		July 12, 1724.
1216.	Jonathan son to Jonathan Steel,		Aug. 9 th , 1724.
1217.	William son to mr Nathaniel Stanley,		Sept. 8, 1724.

1218.	John son to	Jones	Sept. 12, 1724.
1219.	Elizabeth Daughter to	William Powel,	Sept. 19, 1724.
1220.	John son to	Ebenezer Benton,	Nov. 15, 1724.
1221.	Sarai Daughter to	John White,	Nov. 22, 1724.
1222.	Sarai daughter to	John Cole,	January 3 ^d , 1724.
1223.	Anna daughter to	mr Jn ^o Whit-	
	ing,		
1224.	Jonathan son to	Jonathan Barret,	Feb. 21, 1724.
1225.	Lucretia daughter to	Jn ^o Sey-	
	mour Jun ^r ,		
1226.	Benjamin son to	Samuel Graham,	Feb. 28, 1724.
1227.	Abraham son to	Caleb Benton,	Apr. 11, 1725.
1228.	Sarai Daughter to	Sarai Wheeler Widow,	Apr. 18, 1725.
1229.	Jerusha daughter to	Joseph Bunce,	June 13, 1725.
1230.	John son to	Jacob Webster,	June 20, 1725.
1231.	Charles &)	Lieu ^t Ch. Whitings Twins,	Aug. 8, 1725.
1232.	Elizabeth)		
1233.	Edward son to	Samuel Green,	Aug. 22, 1725.
1234.	Susanna daughter to	Samuel	
	Howard,		
1235.	Mary daughter to	Joseph Wa-	Aug. 29, 1725.
	ters,		
1236.	Joseph son to	James Bunce,	Sept. 19, 1725.
1237.	Silvanus son to	John Glad-	
	win, (?)		
1238.	Abigail Daughter to	Jacob Benton,	Oct. 10, 1725.
1239.	Webster son to	Zebulon Mygat,	Oct. 24, 1725.
1240.	Esther daughter to	Stephen Taylor,	Dec. 5, 1725.
1241.	Thomas Son to	Serj ^t Tho. Clapp,	January 9, 1725.
1242.	Sarai Daughter to	Robert King,	
1243.	Josiah son To	Joseph Biglow,	Feb. 6, 1725.
1244.	Mary Daughter to	Ebenezer	March 13, 1725.
	Webster,		
1245.	Timothy son to	Ozias Goodwin,	May 1, 1726.
1246.	Mary daughter to	Jonathan Welds,	May 29, 1726.
1247.	Mary daughter to	Jonathan Seymour,	June 12, 1726.
1248.	Daniel son to	mr Isaac Sheldon,	June 19, 1726.
1249.	Abigail daughter to	Serj ^t Jona-	
	than Steel,		
1250.	Daniel son to	Daniel Steel,	July 10, 1726.
1251.	Susannah daughter to	Jonathan Webster,	July 17, 1726.
1252.	Ruth daughter to	Nathaniel Seymour,	July 31, 1726.
1253.	Hezekiah son to	Jacob Webster,	Sept. 26, 1726.
1254.	John son To	Joseph Tillotson w ⁿ he owned	
		his covenant,	
1255.	John son to	John Seymour Jun ^r ,	Nov. 27, 1726.

1256.	Mary Daughter to Joseph Waters,	Dec. 18, 1726.
1257.	George son to Samuel Grimes,	Feb. 12, 1726/7.
1258.	Mary daughter to Ebenezer Benton,	Feb. 26, 1726/7.
1259.	John son to Nathaniel Stanley Esquire,	March 12, 1726/7.
1260.	Sarai daughter to Abigail Thornton w th en she owned her covenant,	Apr. 30, 1727.
1261.	Ruth daughter to Moses Merrils,	May 28, 1727.
1262.	John son to L. John Whiting,	June 18, 1727.
1263.	Abraham, } Twin children to John Bunce,	June 25, 1727.
1264.	Isaac, }	
1265.	John son to Jonathan Marsh,	July 2, 1727.
1266.	Rachel daughter to mr John } Knowles, F.	July 16, 1727.
1267.	John son to John Turner.	
1268.	Susanna seventh daughter to John Cole,	Aug. 13, 1727.
1269.	Jeremiah son to Jonathan Bunce,	Aug. 20, 1727.
1270.	Gamaliel son to L. Charles Whiting,	Sept. 24, 1727.
1271.	Gideon son to Joseph Bunce,	Nov. 26, 1727.
1272.	Joseph son to Thomas Whaples,	January 20, 1727/8.
1273.	Abigail daughter to Ensign J. Church,	Feb. 3, 1727/8.
1274.	Phinehas and Perez Twin sons to James Bunce,	Feb. 25, 1727/8.
1275.	Joseph son to mr Jonathan Welds,	March 24, 1727/8.
1276.	John son to Thomas Burkitt,	Apr. 7, 1728.
1277.	Susanna daughter to Ebenezer Steel,	June 30, 1728.
1278.	Joseph son to Serjt ^t Zachariah } Seymour,	
1279.	Hannah daughter to Joseph Til- } lotson,	July 14, 1728.
1280.	Stephen son to Jonathan Webster,	July 21, 1728.
1281.	George son to Serjt ^t Jonathan Steel,	Aug. 11, 1728.
1282.	William son to John Seymour jun ^r ,	Aug. 18, 1728.
1283.	Millesent daughter to Jonathan Seymour,	Aug. 25, 1728.
1284.	Mary daughter to Joseph Holtum,	Sept. 15, 1728.
1285.	Abigail daughter to Sam ^{ll} Howard,	Nov. 17, 1728.
1286.	Jacob son to Jacob Benton,	January 12, 1728.
1287.	Mary daughter to Daniel Steel,	
1288.	Laodamia daughter to Moses } Merrels,	Feb. 2, 1728/9.
1289.	Safah & } Twin children to Caleb Benton,	Feb. 23, 1728-9.
1290.	Susanna, }	
1291.	John son to mr John Knowles,	May 11, 1729.
1292.	Samuel & } Twins of Samuel Webster,	June 8, 1729.
1293.	[torn out] }	
1294.	Joseph, son to — Isaac Shelden,	July 13, 1729.
1295.	Sarai daughter to John Gurney,	July 20, 1729.

1296.	Phinehas son to John Cole &	}	Aug. 10, 1729.
1297.	Ruth daughter to Robert Moreton,		
1298.	Mary daughter to Lieut ^t John Whiting,		Aug. 31, 1729.
1299.	Lemuel & } Twin children to Jn ^o Bunce,		Sept. 5, 1729.
1300.	Lucretia. }		
1301.	Christian daughter to Farnsworth,	}	Sept. 19, 1729.
1302.	Abigail daughter to Joseph Bigelow,		
1303.	Sabra daughter to Zebulon Mygat.		
	w ⁿ he made confession of his faults in striking his neighbour and neglecting to seek baptism for it for over two years,		Oct. 5, 1729.
1304.	Uriah son to Tho. Burkitt,		Nov. 7, 1729.
1305.	Hulda daughter to Ruth Howard,		Dec. 7, 1729.
1306.	Thankfull daughter to Ebenezer Webster,		Dec. 21, 1729.
1307.	Jerusha daughter to Ensign James Church, January 11, 1729.		
1308.	Job son to Jonathan Marsh,		
1309.	Huldah daughter to Ebenezer Steel,	}	March 8, 1729/30.
1310.	Richard servant to Samuel Waters,		
1311.	Samuel Son to Thomas Whaples,		March 29, 1729.
1312.	Martha daughter to Joseph Tillotson,		Apr. 5, 1730.
1313.	Mary daughter to Robert King,		Apr. 20, 1730.
1314.	Elizabeth daughter to Cyprian Webster,		Apr. 27, 1730.
1315.	Daniel son to Daniel Seymour,		July 19, 1730.
1316.	John son to Jn ^o Knowls,		July 26, 1730.
1317.	Sarah daughter to James Bunce,	}	Aug. 2, 1730.
1318.	Lucretia daughter to John Seymour,		
1319.	Joseph son to Serjt ^t Jonathan Steel,	}	Aug. 30, 1730.
1320.	Samuel son to Samuel Waters,		

REV. DR. FLINT'S RECORD.

BAPTISMS.

1791.

1321. May	8.	Lucy,	Daughter of Lemuel Steel.
1322.		Frederic,	Son of Levi Robbins,
1323.		Elizabeth,	Daughter of Samuel Webster, 2 ^d .
1324.		Frederic,	Son of Joseph Webster.
1325. June	26.	Patty,	Daughter of Stephen Hutchins.

1326. July	10. Joseph Henry,	Son of Joseph Bunce Dec ^d .
1327.	Charles,	Son of Elisha Babcock.
1328.	Charles,	Son of Elisha Dodd.
1329.	Fanny,	Daughter of William Boardman.
1330.	24. John,	} Children of Jonathan Flagg.
1331.	Sarah,	
1332.	Patty,	Daughter of James Bunce.
1333.	31. Mary,	Daughter of Samuel Webster 1 st .
1334.	Tabitha,	Daughter of Dorus Barnard.
1335. August	13. Sarah,	Daughter of William Andruess Jun ^r baptized at his house on account of his sickness. Parents not in Covenant. Died August 14.
1336. October	9. Epaphras,	Son of William Barnard.
1337.	16. Clarissa,	} Children of Richard Seymour.
1338.	Richard,	
1339.	Sally,	Daughter of George Loomis.
1340.	Polly,	Daughter of Uriah Shephard.
1341.	Laura,	Son of Charles Shephard.
1342.	Peggy,	Son of John Clapp.
1343.	Charles,	} Children of Epaphras Seymour.
1344.	George,	
1791.		Daughter of Epaphras Seymour.
1345. October	30. Jerusha King,	Daughter of William Hudson.
1346.	Rebecca,	Daughter of William Andruess, Jun ^r .
1347.	Hannah Seymour,	Son of Thomas Young Seymour. 6 weeks.
1348. Novemb ^r	13. John Jay,	Son of James Olmstead.
1349.	Edmund Beaumont,	Son of James Steele.
1350.	George,	Total 1791. 30.
1792.		
1351. Feby	20. Wealthy,	Daughter of James Taylor. Baptized at his house on account of sickness. Parents not in covenant. Died September 15, 1793.

1352. March	10. Phinehas,	Son of Phinehas Shephard. Baptized in private, on account of sickness. Parents not in Covenant. Died March 10.
1353.	25. Anson Wells,	Son of Asa Bigelow.
1354.	James,	Son of James Taylor.
1355. April	15. Joseph Whiting,	Son of Joseph Whiting Seymour,
1356.	Emily,	Daughter of Consider Bowen.
1357.	20. Chauncey,	Son of Dorus Clark. Baptized privately on acc ^t of sickness. Parents not in covenant. Died April 21, Aged 4½ years.
1358. June	3. Caty,	Daughter of John Cables.
1359.	23. Lucy,	Daughter of Joseph Woodbridge. Died June 23. Baptized privately, on acc ^t of sickness. Parents not in covenant. [Something cut out.]
1360.	24. Samuel,	Son of Noah Humphry.
1361.	Polly,	Children of Abraham Cadwell.
1362.	Julia,	
1363. July	15. Eliza,	Daughter of Elisha Shepherd.
1792.		
1364. July	22. Nabby,	Daughter of Thomas Clap. Died July 24. Private, Sick. Parents not in covenant.
1365. August	5. William,	Son of Joseph Webster.
1366.	26. Charles,	Son of James Wells.
1367. Septem ^r	16. Caty,	Children of Thomas Clap.
1368.	Polly,	
1369. -	James,	
1370.	Cinthia,	
1371. October	7. Fanny,	Daughter of Charles Shepherd.
1372.	28. Leonard Kennedy,	an Adult.
1373.	Samuel Lewis,	Son of Leonard Kennedy.
1374. Novem ^r	1. Sally,	Daughter of Dorus Barnard. Private Sick. Died Novem ^r 1, 1792.
1375.	11. Rufus,	Son of Roswell Stanley.

1376. Decem'r	9.	Henry Langdon,	Son of Rev ^d Abel Flint, 3 months.
1377.		Amelia,	Daughter of Daniel Hinsdale.
27, in 1792. Total 57.			
			1793.
1378. January	13.	Charles Leonard,	Son of John Porter.
1379. February	18.	Frances Juliana,	Daughter of Noah Webster.
			3. weeks. Private on account of sickness.
1380. March	23.	Harriet,	Daughter of Andrew Kingsbury. 3. months.
			Private. Sick.
1381.	26.	Henry Ripley,	Son of Epaphras Seymour.
			A few weeks.
1382. May	5.	Jane,	} Children of Robert Sloan.
1383.		George,	
1384.		Samuel,	
			1793.
1385. May	5.	Barzillai,	Son of William Hudson.
1386.	17.	David Hosmer,	Aged 12. years. Private. Sick. Died May 19.
1387. July	12.	Nabby,	Daughter of Catharine Hinsdale. Private.
1388.	21.	Hannah,	Daughter of Barzillai Hudson.
1389.		Polly,	The wife of Josiah Hempstead.
1390.		Polly,	} Children of Josiah Hempstead.
1391.		Fanny,	
1392. September	12.	Benjamin,	Son of Josiah Hempstead, Private. Sick.
1393.	24.	Eunice,	Daughter of Jonathan Bigelow. Private. Sick.
1394. October	13.	Betsey,	} Children of Sallie Wheeler.
1395.		Alexander,	
1396. December	15.	Russell,	Son of Levi Robbin.
			19 in 1793. Total 76.
			1794.
1397. January	19.	Fanny,	Daughter of Joseph Whiting Seymour.
1398. February	28.	Elizabeth,	} Children of Timothy Dodd.
1399.		Sally,	
1400. March	14.	Theron,	Private. Sick. Parents not in covenant.
1401. April	13.	Heppy,	Son of Asa Bunce. Private. Sick.
			Daughter of Lemuel Steele.

1402.	27.	Sally, Polly,	Daughter of Samuel Benton. Daughter of Phinehas Shepherd.
1403.			
1404. May	4.	Polly,	{ Children of James McCurdy.
1405.		Nancy,	
1406. May	25.	William,	{ Children of William Hosmer.
1407.		Anne,	
1408.		Maria,	
1409.		Henry,	
1410. June	15.	Lemuel,	Son of Noah Humphrey.
1411.	22.	George,	{ Twin children of John Capple.
1412.		Betsey,	
1413. July	27.	George Jepson,	Son of George Loomis.
1414.		Stephen,	Son of Stephen Skinner.
1415. August	20.	Harriet,	Daughter of Reuben Wadsworth. Private. Sick. Parents not in Covenant. Died August 20.
			Adopted Daughter of Isaac Dickenson.
1416.	31.	Harriet,	
1417. Septem ^r	10.	Nabby,	Daughter of Thomas Clapp. Private.
1418.	20.	Henry,	Son of Elijah Clap. Private. Sick. Parents not in covenant. Died October 2 ^d 1794.
			Son of Consider Bowen.
1419.	21.	James,	Daughter of Thomas Y. Seymour.
1420. December 7.		Charlotte Ann,	Daughter of Roswell Stanley.
			Daughter of Charles Shepherd.
			26. in 1794. Total 102.
			1795.
1423. January	28.	James,	Son of Polly Larkim. Private. Sick. Mother not in covenant. Aged 12 years.
			Daughter of William Boardman.
1424. February	22.	Caty,	Son of Leonard Kennedy.
1425. March	22.	Leonard,	Daughter of Thos. Sloan Junr.
1426. June	14.	Rebecca,	Daughter of William Hudson.
1427.		Margaret Seymour,	

1428. July	5. Maria,	Daughter of Daniel Hinsdale.
1429.	Emily,	Daughter of Thomas Tisdale.
1430. October	26. Hervey,	Son of William Andruss Jun ^r . Private. Sick. Died Oct ^r 27. 1795.
1431. Novem ^r	1. John,	Son of John Clapp.
1432. Decem ^r	6. Charles,	Son of Samuel Webster.
	10 in 1795. Total 112.	
1796.		
1433. February	7. Ruth,	Daughter of Daniel Bunce.
1434. April	3. Harriet,	Daughter of Roswel Stanley.
1435.	10. Betsey,	Daughter of John Cable.
1436.	24. Laura,	Daughter of Andrew Kingsbury.
1437. May	3. John Michael,	Son of John Chenevard Jun ^r . Private. Sick.
1438. October	23. Betsey,	Daughter of Abraham Cadwell.
1439. November	13. Horace,	{ Children of Freeman Seymour.
1440.	Hulda,	
1441.	Heppy,	Son of Uriah Shepherd.
1442.	George,	Son of Consider Bowen.
1443.	20. George,	
1796.		
1444. Decem ^r	11. Harry,	{ Children of Richard Seymour.
1445.	Eliza,	
1446.	31. Sally,	Daughter of Mark. Negro. Private. Sick. Parents not in covenant.
	14 in 1796. Total 126.	
1797.		
1447. January	1. Emily,	Daughter of Stephen Skinner.
1448. March	10. Moses,	Son of Samuel Benton. Private. Sick.
1449.	23. Lucy Terry,	{ Children of Daniel Dwight.
1450.	Daniel,	
1451. April	16. Rhoda Hopkins.	Private. Sick.
1452.	Harriet,	An Adult Negro.
1453. May	7. Thomas Coleman,	Her daughter.
1454.	Samuel,	{ Sons of Jonathan Bigelow.
1455.	James Steele,	
1456..	Fanny Lewis,	Daughter of Leonard Kennedy.

1457. July	30.	Henry Chester,	Son of John Porter.
1458. August	20.	John,	Son of Charles Shepherd.
1459.		Emily,	Daughter of John Clap.
1460. Sept ^r	10.	William,	Son of William Hudson.
1461. October	1,	Lucy Bliss,	Daughter of Epaphras Seymour. Deceased, Private.

15 in 1797. Total 141.

1798.

1462. January	1,	Mary Juliana,	Daughter of John Chenevard Jun ^r . Private.
1463. February	9,	Sally,	Daughter of Stephen Skinner. Sick. Private.
1464. April	15,	James Davenport,	Son of Thos. Y. Seymour.
1465.	29,	Horace Deming,	Son of Elisha Wells.
1466. May	20,	Zelewina,	Daughter of Asahel Marks.
1467. June	17,	Bela Burt,	an Adult.
1468.		Fanny,	Daughter of Bela Burt.
1469.	18,	Boston,	an Adult Negro. Private. Sick.
1470. July	29,	Mary Anne,	Daughter of Joseph W. Seymour. Private.
1471.	30,	Lorenzo,	Son of James Steele. Private. Sick.
1472. August	29,	Sally,	Daughter of Elisha Colt. Private. Sick.
1473. Septem ^r	23,	John Hubbard,	son of John I. Wells.
1474.		Elisha,	Son of Elisha Bigelow.

13 in 1798. Total 154.

1799.

1475. January	20,	Charles,	Son of Consider Bowen.
1476. February	24,	Patty,	Daughter of Daniel Bunce.
1477. March	3,	Harris Sage,	an Adult.
1478.		Mariamne,	Daughter of W ^m Boardman.
1479.	17,	Jerusha,	Daughter of Joseph Webster.
1480. May	5,	Charles McClean,	son of ——— Pratt.
1481.		Langdon,	Son of Polly Bigelow. Private.
1482.	22,	James Starr,	Son of George Burr. Private. Sick.
1483. Septem ^r	8,	James Hezekiah,	son of Rev ^d A. Flint.
1484. Septem ^r	15,	Ruth Margaret,	Daughter of James Steele.
1485.		Mary,	Daughter of Jonathan Bigelow.
1486.		Pamela Marietta,	Daughter of Fred. Stanley Deaces ^d . Private.
1487. October	6,	Harriott,	Daughter of Bela Burt.

1488.	27,	Thomas William,	son of Thomas Sloan.
1489. Dec ^r	12,	Mary Eliza,	Daughter of John Chene- vard Jun ^r . Private.
15 in 1799. Total 169.			
	1800.		
1490. March	30,	Anne Aurelia,	Daughter of John I. Wells.
1491. June	8,	Lucinda,	Daughter of Russell Bunce.
1492. July	6,	Susan Elizabeth,	Daughter of Thomas Y. Seymour.
1493.		Jerusha,	
1494.		Lucy,	
1495.		Miriam,	
1496.		Polly,	
1497.		Henry,	
1498.	23,	Emily,	
15 in 1800. Total 184.			
	1801.		
1505. February	22,	Mary,	Daughter of James Taylor. Private. Sick.
1506. April	5,	Benjamin,	Son of William Barton. Pri- vate.
1507.	19,	Walter,	
1508.		William,	
1509. July	26,	Jeannett,	Daughter of William Board- man.
1510. August	13,	Caty,	Daughter of Cyprian Nicholl. Private. Sick. Parents not in covenant.
1511. September	27,	Seth Ellsworth,	Son of John I. Wells.
1512. October	25,	Jerusha,	Daughter of Thomas En- sign.
8 in 1801. Total 192.			
	1802.		
1513. February	1.	Roxy,	Daughter of Benjamin Smith. Private. Sick.
1514. March	18.	Margaret Juliana,	Daughter of John Chene- vard Jun ^r . Private.

1515.	24.	Caroline,	Daughter of Samuel Danforth. Private. Sick.
1516. April	4.	David,	
1517.		James,	
1518.		Leonard,	
1519.		William,	
1520.		Sarah,	
1521.		Nathaniel White,	
1522.	13.	Harriot,	Daughter of Uriah Shepard. Private.
1523. July	4.	James Barnard,	Son of Thomas Sloan.
1524. August	27.	Joseph,	Son of Joseph Winship, Jun ^r . Private.
1525. Sep ^r	26.	Leonard,	
1526.		Algernon Sidney,	
1802.			
1527. October	10.	John Lec,	Son of Russell Bunce.
1528. Decem ^r	5.	Mehitabel Winship,	Wife of Joseph Winship, Jun ^r .
1529.		Thomas Jefferson,	
1530.		Jason,	
1531.		John,	
1532.		Rhoda Spencer,	
1533.		Walter,	
1534.	26.	Patty,	Daughter of Samuel Webster. Private.
1803.			
1535. January	2.	William,	Son of William Barton. Private.
1536. February	27.	Frederic Bigelow,	
1537.		Chauncey Carrier,	
1538.		Henry Allen,	
1539. April	24.	Rebecca,	
1540. May	15.	Henry,	
1541. July	17.	Eliza Howard,	
1542. August	30.	William,	
1543. Septem ^r	29.	Alfred Buckley,	
1544.		Adeline,	
1545. October	9.	Joseph,	
1546.	23.	Elisha Andrew,	
1547. Novem ^r	6.	William,	
1548.	20.	Consider Warren,	
			22. in 1802. — Total 214.

1549. Dec ^r	11. Sally White,	Daughter of Joseph Winship, Jun ^r .
1550.	30. Anne Aurelia,	Daughter of John I. Wells.
1551.	Elizabeth Seymour,	Daughter of Samuel Danforth.
17. in 1803. Total 231.		
1804.		
1552. March	7. Joseph,	Son of Joseph Tucker, Jun ^r . Private. Sick. Parents not in covenant.
1553. May	28. Mary,	} Children of Noah Humphrey. Private. Sick.
1554.	William,	
1555. June	3. Horace Skinner,	Son of Benjamin Smith.
1556.	5. Mary,	Daughter of Samuel Day, deceased. Private. Sick.
1557. October	7. Susannah,	Daughter of Russell Bunce.
1558.	21. Mary Seymour,	Daughter of Nath ^l Andrews.
1559.	Ann Eliza,	} Children of Oliver Terry. Private.
1560.	John Benton,	
1561.	Hannah Maria,	
1562.	Sally,	An adult.
1563.	28. Wid: Mary Day,	
1564.	Samuel Marshal Clesson,	} Children of Sam Day. Deceas ^d .
1565.	Elizabeth Brewster,	
1566. December 13.	William,	Son of Asa Allen. Sick. Private. Parents not in covenant.
15 in 1804. Total 246.		
1805.		
1567. March 2	6. Jonathan W.,	Son of Jonathan Root. Sick. Private. Parents not in covenant.
1568. June	16. George Stanley,	} Children of Jonathan Root. Private.
1569.	Chauncey Bleeker,	
1570.	Sophia,	
1571.	Adeline,	
1572.	Julia Ann,	Daughter of Samuel Danforth.
1573. July	5. Melinda Amelia,	
1574. November 3.	John Henry,	Son of Thomas Sloan.
1575.	Lovinia,	Daughter of Levi Robbins, Jun ^r .
1576.	17. Henry,	Son of Nathaniel Winship.
1577. Dec ^r	3. Mary,	Daughter of William Davey. Private. Parents not in covenant.
11 in 1805. Total 257.		

		1806.	
1578.	June	7. Lewis,	Son of Richard Seymour. Private. Sick.
1579.		22. Nancy,	Daughter of John I. Wells. Private.
1580.	July	4. Charles,	Son of Thomas Hopkins.
1581.	August	31. Julia Catherine,	Daughter of George Corn- ing.
1582.	October	31. William Zephaniah,	Son of William Boardman.
1583.	Novem ^r	23. Charles,	Son of Oliver Terry. Private.
		6. in 1806. Total 263.	
		1807.	
1584.	May	10. James,	Son of Russell Bunce.
1585.	July	3. Catharine,	Daughter of Samuel Dan- forth.
1586.	Sep ^r	13. George Leverett,	Son of Thomas Sloan.
1587.	Dec ^r	29. Miriam Fitch,	{ Children of Leonard Ken- nedy. Private.
1588.		Jeremiah,	
		5 in 1807. Total 268.	
		1808.	
1589.	May	2. Jabez Smith,	Son of Elisha Colt. Private.
1590.	July	3. Roger Barrows,	{ Adults.
1591.		Mrs. Grace Barrows,	
1591 ^a .		Eli Hudson,	
1592.		Sally Sheldon,	
1593.		Nancy Clapp,	
1594.		10. Eber,	{ Children of Roger Barrows.
1595.		Fanny,	
1596.	September	4. Hopey, wife of	{
		Benj ^a Flagg,	
1597.		Mary, Wife of Sam- uel Wheeler,	
1598.		Hannah, wife of	{ Adults.
		Roswell Carter,	
1599.		Anne Lockwood	{
		Francis,	
1600.		Levi Stilman,	
1601.		John Brewster,	{ Children of Benjamin Flagg. Private.
1602.		Benj ^a Benton,	
1603.		Alithea,	
1604.		Samuel Day,	
1605.		Edmond,	
1606.	October	23. Mary,	Daughter of William Brad- ley, Esq ^r .
1607.	November	6. Samuel Jones,	{ Adults.
1608.		Peggy, wife of W ^m	
		Brown,	

1609.		Martha Jacobs,	Daughter of Samuel Danforth.
1610. Decem ^r	11.	John Crocker,	Son of James Pitman.
1611. Decem ^r	18.	Joseph Woodbridge,	an Adult. Private. Sick.
1612.		Emma Ann Bissell,	
1613.		William Henry,	Children of Joseph Woodbridge. Private.
1614.		Dudley Mumford,	
		27 in 1808.—Total 295.	
1809.			
1615. January	1.	John Durrie Jun ^r ,	
1616.		Julia Beach,	Adults.
1617.		Mehetabel Foster,	
1618. February 28.		Lucy Jane,	Daughter of Charles Shepard. Private.
1619. March	5.	Silas Andrus,	
1620.		Wid: Charlotte Kentfield,	Adults.
1621.		Elizabeth Clark,	
1622.		Harriet Roberts,	
1623. May	7.	Anne,	Wife of Wm Merritt. Adult.
1624.		Julia,	Daughter of Thomas Williams. Private.
1625.	21.	William,	Sons of William Merritt.
1626.		Edwin,	
1627. June	25.	Betsey,	Daughter of Bela Burt.
1628.	30.	Roswell,	Son of Roswel Carter.
1629. August	13.	George,	Son of Roger Barrows.
1630. Sep ^r	3.	Richard Scott,	Adult.
1631.		Daniel Camp,	Son of Nath ^l Seymour. Deceased.
1632.		Martha,	Daughter of Benjamin Flagg.
1633. October	22.	William,	Son of Nath ^l S. Andrews.
1634. November	26.	Emeline,	Daughter of Oliver Terry. Private.
		20 in 1809.—Total 315.	
1810.			
1635. March	11.	Clarissa Clark,	an Adult.
1636. May	4.	Joseph,	Son of Joseph Winship. Jun ^r .
1637.		Charles,	Son of William Merritt.
1638. June	26.	Harriet,	Daughter of Samuel Danforth. Private. Sick.
1639. August	26.	Mary Agnes,	Daughter of James Pitman.
1640. September	2.	Sally,	Wife of Josiah Bicknel.
1641.		Hannah Terry,	Daughter of Do.

1642. October	7. Catherine Wendell,	Daughter of John M. Gannett.
1643. December	9. Charles,	Son of William Boardman.
	9 in 1810.— Total 324.	
1811.		
1644. January	4. Elizabeth Clap,	Daughter of David Taylor.
1645. March	3. Beulah,	wife of Cato Kent, an adult.
1646. July	28. John Benton,	Son of George Corning.
1647. Sep ^r	22. Samuel,	Son of Edward Watkinson.
1648.	Phebe Hubbel,	Daughter of Erastus Flint.
1649. Novem ^r	1. Charles Pitkin,	Son of John I. Wells.
	6 in 1811.— Total 330.	
1812.		
1650. March	8. Caroline,	Daughter of William Bradley.
1651. May	3. Thomas Brattle,	son of John M. Gannet.
1652. July	3. Frederic,	Son of Thomas Sloan.
1653.	Philura,	Daughter of Samuel Danforth.
1654.	George Austin,	Son of Benjamin Flagg.
1655.	12. Thomas,	Son of Thomas Williams.
1656.	26. Catharine Williams,	Private.
1657. Sep ^r	6. Charles,	Daughter of Chester Bidwell.
	8 in 1812.— Total 338.	Son of Charles Star.
1813.		
1658. May	30. Edward Blair,	Son of Edward Watkinson.
1659. Nov ^r	7. Jerusha Maria,	Daughter of George Barnard.
	2 in 1813.— Total 340.	
1814.		
1660. Jan ^r	13. Charles,	son of Roger Barrows. Private.
1661.	30. George Woodhouse,	Son of Charles D. Skinner.
1662. April	19. Sophia,	Daughter of Samuel Danforth. Private.
1663. May	1. John Buell,	Son of Erastus Flint.
1664. June	12. George Alfred,	Son of John M. Gannett.
1665.	26. Mary Ann,	Daughter of Chester Bidwell.
1666. July	1. Donald Walter,	Grandson of Mrs. A. McLean.
1667.	Asa Farewell,	Son of Benjamin Flagg.
1668.	3. Nancy,	Wife of Charles Starr.
1669.	Austin,	Son of Ashur Isham.

1670. Sep ^t	9. Mary Ann,	Daughter of Elijah Knox.
1671.	Frances Emiline,	Children of Daniel Bunce,
1672.	Hannah Shepard,	Jun ^r , Dec ^d . Baptized for D. Bunce & Wife. grand Parents.
1673.	25. William Henry,	Son of Charles Starr.
	14. in 1814. Total 354.	
1815.		
1674. June	11. William Cutler,	Son of Nathan Ruggles.
1675.	25. Emma,	Daughter of Russel Bunce.
1676.	John Marselus,	Son of Silas Andrus.
1677. August	27. Julia Ann,	Daughter of Horace Goodwin.
1678. Sept ^r	1. John Kilburn,	Son of Levi Shepard.
1679.	Jerusha Ann,	
1680.	Oliver Chauncey,	Children of Abner Jones.
1681.	George Burr,	
1682.	Edward Raymond,	
1683.	James Goodrich,	
1684.	Elizabeth,	Children of James Barnard.
1685.	Mary Goodrich,	
1686.	3. John Anthony Hempsted,	an Adult.
1687. October	14. Eliza,	Daughter of Josiah Hempsted. Private. Sick.
1688.	22. Hannah Maria,	Daughter of George Corning.
1689. Nov ^r	5. Calvin,	Son of Erastus Flint.
1690.	26. Mehitabel Esther,	Daughter of Jeremiah Jacobs.
1691. Dec ^r	24. Phebe Preston,	Daughter of Elijah Knox.
	18 in 1815. Total 372.	
1816.		
1692. Jan.	11. Mary Ann,	
1693.	Elizabeth,	Children Jonathan C. Fairman.
1694.	Clarissa,	
1695.	Jonathan,	
1696. Feb.	4. Henry Marsh,	
1697.	Eliza,	
1698.	Mary Ann,	Children of Henry Duier.
1699.	Emeline,	
1700.	William Harvey,	
1701. April	5. Eliza Catherine,	daughter of Burnham. private.
1702.	21. Frances Louisa,	daughter of Chester Bidwell.

1703.	28. Ann Amelia,	daughter of Thomas Putnam.
1704.	Nancy Elvira,	daughter of Charles D. Skinner.
1705. May	5. Abby Eliza,	daughter of George Barnard.
1706. July	5. Martha Deming,	daughter of James Barnard.
1707. Sept ^r	1. Samuel,	son of Samuel Danforth, Deceased.
1708.	Elizabeth,	Daughter of William Wadsworth.
1709.	Eliza Fanning,	Daughter of Archibald Bulkley.
1710. October	6. Helen Maria,	Daughter of Silas Andrus.
1711. Nov ^r	1. Frances Ann,	{ Daughters of David Taylor.
1712.	Jane,	
	21. in 1816. Total 393.	
1817.		
1713. Feb.	23. Jeremiah,	son of Russell Goodwin.
1714. May	2. William Wells,	son of Horace Goodwin.
1715. July	3. Walter,	{ Children of James Seymour.
1716.	Mary Butler,	
1717.	Lucy,	
1718. Sep.	5. Giles Miranda,	son of Moses P. Holt.
1719. Dec.	28. Harriet Rebecca Cutler,	Daughter of Nathan Ruggles.
	7 in 1817. Total 400.	
1818.		
1720. April	12. Thomas Augustus,	son of Thomas Putnam.
1721. May	10. Charles Henry,	son of Charles D. Skinner. Private. Sick.
1722.	Catherine,	Daughter of Silas Andrus.
1723. June	7. Frances Ann,	Daughter of William Wadsworth.
1724. Oct ^r	30. Delia,	{ Children of Daniel Hinsdale, Jun.
1725.	Henry,	
1726.	Sarah Elizabeth,	
1727.	Susan,	
1728.	Daniel Cabot,	
1729. Nov.	15. Martha,	Daughter of James Barnard.
1730.	David Henry,	{ Children of Mack C. Webster.
1731.	Charles Townsend,	
1732.	Laura,	
1733.	George,	
	14 in 1818. Total 414.	

1819.			
1734. Jan.	1. John Chester,		son of Chester Bidwell.
1735. Feb.	19. Mary,		Daughter of Moses P. Holt.
			Private. Sick.
1736. March	7. Cina,		Wife of Mack Webster.
			Adult.
1737.	George,		son of George Barnard.
1738. April	11. Lucy Gaylord,		Daughter of Seth Stiles.
1739. August	18. Wolcott,		son of Daniel Hinsdale, Jun.
			Private. Sick.
1740. Sep.	5. Elijah Preston,		son of Elijah Knox.
1741.	Elizabeth,		daughter of James Seymour.
1742.	10. Sarah Louisa,		daughter of Abner Jones.
1743. Oct.	17. Elizabeth,		daughter of Silas Andrus.
1744. Nov.	5. Jane Adelaide,		daughter of Sylvester Clark.
		11. in 1819.	Total 425.
1820.			
1745. June	14. Delia Maria,		daughter of Thomas Putnam.
1746. July	9. Mary,		{ Children of Benjamin Flagg.
1747.	Henry Clapp,		
1748. August	20. Albert,		son of Charles D. Skinner.
1749. Sep.	3. John H. Thompson,		Adults.
1750.	David F. Robinson,		
1751.	Mary Durrie,		
1752.	Anne Seymour,		
1753.	Eunice Barber,		
1754.	Elizabeth Andrus,		
1755.	10. Horace,		son of James Barnard.
1756. Nov.	19. Wooster Brace,		son of Michael Seymour.
		12 in 1820.	Total 437.
1821.			
1757. Jan.	14. Henry Francis,		an Adult.
1758.	21. Hannah Amelia,		daughter of Jer ^b Jacobs.
			private.
1759. March	4. Hannah Clark,		an Adult.
1760. April	1. Lydia Ann,		daughter of Seth Stiles.
1761. June	10. William Henry,		son of George Corning.
1762. July	1. Charles Reuben,		son of William Wadsworth.

1821.			
1763. July	8.	Parde Baker, Fanny his wife, Mrs Sally Board-	Adults.
1764.		man,	
1765.		Mrs Delia Knox, Mrs Harriet Lyn-	
1766.		don,	
1767.		Alexis S. Baker,	
1768.		Heppy Benton,	
1769.		Jane Benton,	
1770.		Grace Staunton,	
1771.		Maria Taylor,	
1772.		Mary Humphrey,	
1773.		Mary Ann Gleason,	
1773 ^α .	29.	Sarah Ann Maria,	Children of Asahel Hinck-
1774.		Nelson Gershom,	ley.
1775.		Mary Elizabeth,	
1776.		George Washington,	Children of Joseph Fuller.
1777.		Almira,	
1778.			
1779. August	23.	Henry Clark,	Children of Uzal Miner.
1780.		Mary Ann,	
1781.		Jerusha Elizabeth,	Private.
1782.	26.	Sarah Ann,	Children of Benjamin Board-
1783.		Henry,	man.
1784.		Mary,	
1785. September	2.	John Roberts,	
1786.		Mrs Amanda Rob-	
1787.		erts,	
1788.		Mrs Elizabeth Hins-	Adults.
1789.		dale,	
		Mrs Martha Web-	
		ster,	
		Cynthia Clark,	
1790. Sep.	2.	Louisa Stone Howe,	
1791.		Henry Burr,	Adults.
1792.		Elizabeth Burr,	
1793.	23.	William,	son of Silas Andrus.
1794.		Oliver Randolph,	
1795.		Harriet Prudence,	Children of Oliver Terry.
1796.		Julia Benton,	Private.
1797. October	7.	Elizabeth Rebecca,	daughter of Zadoc Hinsdale.
1798.		Charles,	Son of Amariah Knox.
1799.	21.	Lucretia Law,	Daughter of Daniel Hins-
			dale, Jun.

1800. Nov.	4. Maria Benton,	} Adults.
1801.	Enoch Crandal	
	Staunton,	
1802. Dec.	2. William John,	
1803.	Edwin,	
1804.	Elijah,	
1805.	Hiram,	
		Children of John Roberts.
	50 in 1821. Total 487.	
1822.		
1806. Jan.	13. Maria,	} Children of Horace Burr.
1807.	William Horace,	
1808.	Cornelia Wyllis,	
1809.	Melancthon,	
1810.	20. Jerusha Olivia,	
		Daughter of Joseph Webster.
1811. Feb.	16. Prudence,	
		Daughter of —— Andrus, deceased. Private.
1812. May	26. Harriet Newel,	
		Daughter of Mack C. Webster.
1813. July	7. Lester Cornelius,	
1814. Aug.	4. George Edward,	
1814a.	Elizabeth Fitch,	
		Daughter of Thomas Putnam.
1815. Sep.	16. Catherine,	
1816. Nov.	10. James,	
1817.	24. Cornelia Ann,	
		Daughter of Michael Seymour.
	13. in 1822. Total 500.	
1823.		
1818. Jan ^{ry}	12. Naomi Carew,	an Adult.
1819. May	18. George Spencer,	Son of Daniel Hinsdale.
1820. June	15. Martha,	} Children of John Carter. Deceased. Private.
1821.	Mary,	
1822.	Lavinia,	
1823.	Hez: Butler,	
1824.	James Elizur,	
1825. Sep.	14. Jane Elizabeth,	
		Son of James Seymour.
1826.	Eliza,	Daughter of —— Sweetland.
		Daughter of Asahel Hinckley.
1827.	Charles Henry,	Son of Chester Bidwell.
1828. Nov.	4. Ira,	Son of Ira Todd. Private. Sick.
	11. in 1823. Total 511.	

BAPTISMS IN THE SOUTH CHURCH BY MINISTERS OF OTHER CHURCHES.

1791.		
1829.	Decm ^r 4.	Peggy, Daughter of Elisha Bigelow, Jun ^r Mr. Perkins. Hartford. W.*
1792.		
1830.	Sep ^r 23.	William, Son of John Carter.
1831.		Fanny, Daughter of Sam ^l Webster.
1832.		George, Son of Sam ^l Benton.
1833.	30.	Jason, Son of James Bunce. Dec ^d . Mr. Marsh. Wethersfield.
Total 5.		
1793.		
1834.	June 16.	Epaphras, son of Jonathan Steele.
1835.		Lorenzo, Son of James Steele, Jun ^r .
1836.		Amelia, Daughter of Asa Bigelow.
1837.	July 7.	Nabby, Daughter of James Taylor. Mr. Strong. Hartford. N.
1838.	Septem ^r 1.	Rhoda, Daughter of Richard Seymour. Mr. Strong. Hartford. N.
1839.		29. Rhoda, Daughter of John Clapp. Mr. Patten. Newport.
1793. 6. Total 11.		
1795.		
1840.	April 19.	Charles, Twin children of Elisha Bigelow.
1841.		Caty, Mr. Marsh. Wethersfield.
1842.	May 10.	Betsey, Daughter of —— Norcutt, deceased. Mr. Brown. Glastenbury.
1843.	Nov ^r 8.	Nancy, Daughter of Jos. Webster. Mr. Strong. Hartford.
1844.		Lucy, Daughter of James Steele, Jun ^r . North.
1845.		15. Polly, Twin Daughters of John Carter.
1846.		Patty, Mr. Marsh. Wethersfield.

* Hartford, W. (west), the church in West Hartford.

† Hartford, N. (north), the present "Center" church.

1848.	22.	A child of Phineas Shephard. Mr. Rowland. Windsor.
	1795.	8. Total 19.
1796.		
1849. August	14. Nancy,	Daughter of Noah Humphrey. Mr. Strong.
1850. Septem ^r	4. Joshua,	{ Sons of Josiah Hempstead. Mr. Strong.
1851.	Elisha,	
1852.	9.	A Daughter of Bela Burt. Mr. Strong. Private. Sick. Parents not in Covenant.
1853. October	30. Charles,	Son of William Boardman. Mr. Marsh.
	1796.	5. Total 24.
1797.		
1854. April	23. Polly,	Daughter of Asahel Marks. Mr. Rowland.
1855. Sep ^r	17. Eliza,	Daughter of Thomas Sloan. Mr. Perkins.
1856. Dec ^r	1. Anne Amelia,	Daughter of Rev ^d A. Flint. Mr. Strong.
	1797.	3. Total 27.
1798.		
1857. October	14. Horace,	Son of Noah Humphrey. Mr. Strong.
1799.		
1858. Nov ^r	3. Betsey,	Daughter of John Carter. Mr. Strong.
	2 in 1798 and 1799.	Total 29.
1800.		
1859. June	29. Heppy,	Daughter of Phinehas Shephard. Mr. Strong.
	1800.	1. Total 30.
1801.		
1860. June	14. Rufus Bunce,	Son of David Taylor. Mr. Washburn.
1861. Oct ^r	29. Ruth,	Daughter of Jonathan Bigelow. Private. Mr. Strong.
1802.		
1862. May	9. Royal Bissell,	Son of Rev. A. Flint. Do.
1806.		
1863. June	8. Roswell Seymour,	Son of Nath ^l Andrews. Mr. Johns.
1864. Nov ^r	2. Nancy,	Daughter of Bela Burt. Mr. Strong.

1807.			
1865. July	5.	Emeline,	Daughter of Nath ^l Andrews. D. D. Strong.
1866. August	30.	John Edward,	Son of David Taylor. D. D. Strong.
1808.			
1867. June	5.	George Webster,	Son of George Corning. Mr. Strong.
1809.			
1868. April	30.	Jane,	Daughter of Russell Bunce. Mr. Rowland.
1810.			
1869. Sep ^r	30.	Louisa,	Daughter of Horace Good- win. Mr. Rowland.
1816.			
1870. Feb.	25.	Caleb J. T. Gannet,	Son of J. M. Gannet. Mr. Kingsbury.
1817.			
1871. Nov.	9.	Delia,	Daughter of Elijah Knox. Mr. Fairchild.
1819.			
1872. Oct.	10.	Charles Reuben,	Son of William Wadsworth. Mr. Fairchild.
1822.			
1873. Nov.	17.	William Henry,	Children of William Tinker, bap. by Rev. S. Whittlesey.
1874.		Martha Jane,	
1875.		Sarah Maria,	
1823.			
1876. July	6.	Maria,	Daughter of E. Knox. Doc. Perkins.

BAPTISMS ADMINISTERED BY THE PASTOR OF THE
SOUTH CHURCH IN HARTFORD, IN OTHER
CHURCHES.

1791.			
1877. Aug ^t	14.	William Henry, Tristram,	Sons of William Verstille. East Windsor.
1878.	2.	Rachel,	Daughter of Josiah Ste- phens. Glastenbury.
1879. October	23.	John,	Son of Samuel Barnard. Wethersfield.
1880.	6.	Mary Banks,	Daughter of Jesse Root Hartford. North.
1881. Novem ^r	4.	Caty,	Daughter of Moses Good- man. Hartford. West.

In 1791. 6.

1792.

1883. Feby	12.	Abigail Woodbridge,	Daughter of Frederic Lord. Hartford. North.
1884.	26.	Jared,	Son of Manoah Pratt. Glastenbury.
1885. April	8.	William,	Son of Aaron Warner. Wethersfield.
1886. July	29.	Sally,	Daughter of Hez ^h Whetmore. Stepney.
1887. Septem ^r	23.	Benjamin Seymour,	Son of Ben ^a Wood. Hartford. North.
1888. October	14.	Betsey,	Daughter of William Wear. Hartford North.
1889. Decem ^r	23.	Mahala,	Daughter of Samuel Eggleston. Wintonbury.
1890.		Heppy,	Daughter of Stephen Loomis Decd. Wintonbury.
		8. in 1792.	Total 14.

1793.

1891. June	16.	Sarah,	Daughter of Caleb Woodward. Hartford North.
1892. Septem ^r	1.	Nimbly,	Daughter of James Wadsworth. Hartford North.
1893.		Mary,	Daughter of Freeman Kilburn. Hartford North.
1894.		Patty,	Daughter of Thomas Spencer. Hartford North.
1895.		Nabby,	Daughter of Oliver Clap. Hartford North.
		5 in 1793.	Total 19.

1794.

1896. October	5.	Betsey,	Daughter of Eliph: Murdock. Windham.
1897.	21.	George, Son of — Brainard.	Private on account of sickness. Hartford North.
1898. Nov ^r	9.	James, son of Joshua Leffingwell,	Hartford North.
1899.		Henry, { Children of Cath-	
1900.		Harriot, { erine McLean,	
		5 in 1794.	Total 24.

1795.

1901. August	9.	Elijah,	Son of Samuel Simons. Orford.
1902. October	11.	George,	Son of — Morley. Hartford. North.

1795.			
1903. Novem ^r	15.	Sarah,	Daughter of Samuel Wells. Wethersfield.
			3 in 1793. Total 27.
1796.			
1904. January	10.	Emily,	Daughter of —— Wells. Wethersfield.
1905. May	1.	Eliza,	Daughter of Dwell Morgan. Hartford North.
1906.		John,	Son of James Anderson. Hartford North.
1907. August	14.	Caty,	Daughter of Nath'l Marsh. Hartford North.
1908. September	4.	James,	Son of James Wells. Hartford North.
1909.		Jason,	Son of George Goodwin. Hartford North.
1910.		Charles Hopkins,	Son of Ashbell Wells. Hartford North.
1911. Novem ^r	27.	Phebe,	Children of Sylvanus Tubbs. Farmington.
1912.		Sylvester,	
1913.		Elias,	
		10 in 1796.	Total 37.
1797.			
1914. April	23.	Mary Maria,	Daugh : of Jacob Latimer. Windsor.
1915. October	8.	Talcott, son of John Loveman,	Wethersfield.
1916.		Sally, daughter of — Wells,	
		3 in 1797.	Total 40.
1798.			
1917. April	22.	Abigail Porter,	Daughter of Frederic But- ler. Wethersfield.
1918. October	14.	Luther Paine,	Son of Sargeant. Hartford. N.
1919. Decem ^r	16.	Lemira,	Daughter of Moses Hills. East Hartford.
		3 in 1798.	Total 43.
1799.			
1920. October	3.	Norman, son of Ezra Brainard,	East Hartford, at a Lecture.
1921.		Thankful, daughter of Joseph Smith,	
1922.	13.	William,	Son of George Boardman. Wethersfield.
1923. Novem ^r	3.	Mary Ann,	Daughter of Jehiel Roberts. Hartford. North.

	1799.		
1924.	10.	Anne, daughter of George Cowles, Marvin, son of George Hills,	} East Hartford.
1925.	17.	Rebecca Bass,	
1926.			Daughter of Charles Eddy. New Britain.
		7 in 1799.	Total 50.
	1800.		
1927. January	12.	Asenath Hart,	Daughter of Titus Goodwin. Hartford. West.
1928. May	16.	Sophia,	Daughter of — Johnson. Hartford N. Private.
		2 in 1800.	Total 52.
	1801.		
1929. February	9.	Justin,	Son of William Flagg. East Hartford. Private.
1930. April	4.	Michael,	Son of — Tucker. Hartford N. Private.
	1802.		
1931. Febr ^y	7.	Julia,	Daughter of Henry Allen. Windsor.
1932. April	11.	Robert,	Son of Robert Robbins. Wethersfield.
1933. May	30.	Jerusha,	Daughter of Timothy Pitkin. East Hartford.
1934. July	11.	Sarah,	Daughter of James Smith. Wethersfield.
1935. October	24.	Edward,	Son of Asa Corning. Hartford North.
1936. Novemb ^r	14.	Luvina, daughter of Collard Merrill, Wm Woobridge, son of Erastus Wells, Abigail, daughter of Lora Brace,	} Hartford. West.
1937.			
1938.			
	10 in 1801 and 1802.		Total 62.
	1803.		
1939. Jan ^y	16.	George,	Son of George Taylor. East Hartford.
1940. August	14.	Leonard Raymond,	Son of Levi Smith. East Hartford.
1941.		Azor,	Son of Eli Roberts. East Hartford.
		3 in 1803.	Total 65.
	1804.		
1942. May	13.	Jerusha,	Daughter of Jabez Clark. Windham.

	1804.		
1943.	20.	John,	Son of Daniel Buckland. East Hartford.
	1805.		
1944. April	28.	Israel,	Son of Benjamin Elsworth. East Windsor, North.
1945. June	23.	Lucy,	Twin Daughters of Fred-
1946.		Lura,	erie Fox. } Eastbury.*
1947.	30.	Austin, son of Ozias Williams.	
1948.		Aurena, daughter of Moses Forbes.	
1949.		Sophia, daughter of Martin Hills.	E. Hartford.
1950.		Betsey, daughter of — Cadwell.	
1951. October	13.	Roswell Wadsworth,	Son of Roswell Francis. West Hartford.
	1806.		
1952. April	20.	Stephen,	Son of Stephen Willard, Jun ^r . Wethersfield.
1953. August	3.	Anson Hartshorne,	Son of — Taylor. Hartford, North.
1954.	10.	Josiah Griswold,	Son of Tim ^o Olmstead, Jun ^r . Hartford. West.
	1807.		
1955. June	21.	Horace,	Son of Ozias Williams. East Hartford.
1956. October	11.	Mary, daughter of Curtis Crane.	
1957.		Ebenezer, son of Ebenezer Stil- man.	Wethersfield.
	1809.		
1958. January	8.	William, son of Thomas Bull.	Hartford. N.
1959.		Adrian Russel, son of Nath ^l Terry.	
1960. April	9.	Nancy Riley,	Daughter of — Latimer. Wethersfield.
1961. October	29.	Peter Deming,	Son of George Stilman. Wethersfield.
1962.		Jane,	Daughter of Thomas My- gatt. Wethersfield.
	1811.		
1963. March	13.	Lucy Wells,	Daughter of R. Doolittle. Hartford. North. Private.
1964. June	9.	Sarah Ann,	Daughter of Sam P. Crane. East Windsor. North.
1965. August	18.	Otis,	Son of George Stillman. Wethersfield.
1966. October	13.	Laurana,	Daughter of Asa Wilcox. Farmington.
	1812.		
1967. August	9.	Sarah Anne,	Daughter of Ira Webster. West Hartford.

* Glastonbury, "East Farms."

		1812.		
1968. October	2. Roxana Freeman,		Daughter of John Spencer.	
			Hartford. N.	
1969.	John Barzillai,		Son of Barzillai Russell.	
			Hartford. N.	
1970.	16. Cushing Allen,		Son of — Morse. Private.	
			Hartford. N.	
1971.	18. Harvey Bancroft,		Son of Daniel Allen.	
			East Windsor. North.	
1972. Nov ^r	15. Emily,		Daughter of — Brewer.	
			East Hartford.	
		1813.		
1973. May	16. Edwin Henry, son of William Merrill.			
1974.	Nehemiah Alexander, son of Joseph Colton.			W. Hartford.
1975. July	18. Thaddeus Wright, an Adult.			
1976.	Southworth, son of Thaddeus Wright.			Orford.*
1977.	Mary Olivy, daughter of John O. Slater.			
		100		
1978. July	18. Mary Ann,		Children of George Case.	
1979.	— Edwards,			Orford.
		1814.		
1980. July	9. William Case,		Adult.	Wintonbury.†
1981.	Levi Hubbard,		Adult.	Do.
1982.	Jerusha Parmela,		Daughter of David Filley.	
				Wintonbury.
1983.	Orin,		Son of Benjamin Brown,	
			Jun ^r	Wintonbury.
1984. Sept ^r	18. Mary Lucy,		Daughter of Thomas Shepard, Jun ^r .	Wintonbury.
1985.	Russel Chester,		Son of — Perry.	
				Wintonbury.
1986.	James,		Son of Orin Eggleston.	
				Wintonbury.
		1815.		
1987. February	20. Mary Strong,		Daughter of Sheldon W. Candee. Private.	
				Hartford. N.
1988. July	9. Walter, son of John Judson.			
1989.	Martin Osborne, son of Martin Hills.			E. Hartford.
1990. Oct ^r	15. Sarah,		daughter of Timothy Deming.	East Hartford.
		1816.		
1991. Sept ^r	8. Asahel,	Son of Asahel Porter.	East Hartford.	

* Now Manchester.

† Now Bloomfield.

1817.					
1992. Sep.	21.	Henry Austin, son of Joel Porter.	Glastenbury.		
1993.		Henry, son of James Sellew.			
1994. October	3.	Gertrude Richards, daughter of Ralph May.	Hartford. North.		
1995.		Edmund, son of Roderic Terry.			
1996.		William Williams, son of Caleb Goodwin.			
1997.		Mary Catherine, daughter of John Beach, Jun.			
1998.		Elizabeth Goodman, daughter of Lynde Olmsted.	E. Hartford.		
1999. Nov.	9.	Emily, daughter of Hez. Goodwin.			
2000.		Paulina, } Grand children of —			
2001.		Edward, } Bidwell.			
2002. Dec.	5.	Henry Edmons, Son of Eli Ely.	Hartford. North.		
					126.
2003.	5.	Rosella, } Twin children of John Barzillai, } Spencer.	Hartford. North.		
2004.					
2005.		Elizabeth, daughter of George Goodwin, Jun.			
2006.		George, son of Peter Thatcher.			
1818.					
2007. August	9.	Sarah Minerva, daughter of Jon ⁿ Balch, Jun.	West Hartford.		
1819.					
2008. Feb.	22.	Albert Deodat, Son of Deodat Taylor. Private. Sick.	Hartford. North.		
2009. April	29.	Lucius Hamlet, Son of Rev. Joy H. Fairchild.		East Hartford.	
2010. July	18.	John Marsh, Son of William Watson.	Hartford. North.		
1820.					
2011. April	2.	William Dwight, Son of E. Beumont.	East Hartford.		
2012. July	16.	Mercy, Ira, Eber, Levi,		Children of Mark Gridley. West Hartford.	
2013.					
2014.					
2015.					
2016. August	20.	Francis Charles, Son of Solomon Smith. Private.	Hartford. North.		
1823.					
2017. Aug.	3.	James Emmons, son of T. E. Clark.	Utica.		
2018.		Julian, son of Wm. Williams.			
2019.		Charles Huntington, Son of — Doolittle.			
					Total 143.

MARRIAGES.

1791.

2020. April 27. Angress Martin. Albany, to Dolly Stanley. Hartford.
 2021. May 11. Peleg Symmes. Hartford. Elizabeth Brewster.
 Hartford.
 2022. June 10. James Newell. Hartford. Helen McClean. Hartford.
 2023. Sept 18. William Emmerson. Vermont. Mitty Drake. Hartford.
 2024. Roswell Stanley. Hartford. Annie Nicoll. Hartford.
 2025. Oct^r 27. Eli Bliss. " Hannah Bradley. Hartford.
 2026. Nov^r 8. Robert Wood. East Windsor. Wido. Sarah
 Tucker. Hartford.
 2027. 24. Phinehas Shephard. Hartford. Mary Webster.
 Hartford.
 2028. Dec^r 8. Benjamin Skinner. Hartford. Abigail Spencer.
 Hartford.

Total 1791, 9.

1792.

2029. Jan^r 19. Freeman Ensign. Hartford, to Mary Ann Brace.
 Hartford.
 2030. Feby 5. Timothy Wells. Wethersfield, to Abigail Andruess.
 Hartford.
 2031. Jonathan Steele. Hartford, to Wido. Ester Hollis-
 ter. Glastenbury.
 2032. August 16. Elias Morgan. Hartford. Lavinia Bull. Hartford.
 2033. 26. Allen Cotton. East Hartford. Elizabeth Weare.
 Hartford.
 2034. Novem^r 14. Giff Johnson. Middletown. Phebe Ovid. Hartford.
 2035. 15. Jared Wells. Hartford. Abigail Bunce. "
 1792 — 7. Total 16.

1793.

2036. January 23. Isaac Dickinson. Hartford, to Wido. Sarah Wyman.
 Hartford.
 2037. February 10. Daniel Sheldon. Windsor, Ver^t. Eunice Steele.
 Hartford.
 2038. Decem^r 14. James Spencer. Hartford, to Betsey Nancy Tryon.
 Hartford.

1793 — 3. Total 19.

1794.

2039. January 1. Robert Boston. Hartford, to Mary Faro. Hartford.
 2040. April 24. Ithamar Colton. Hartford. W, to Miriam Benton.
 Hartford.
 2041. May 5. John Hull. Hartford. Abigail Forbes. Do.
 2042. 18. James Bigelow. Hartford. Anne Spencer. Do.
 2043. 25. Josiah Brewster. " Diadema Swaddle. Do.

1794.

2044. July 13. Lewis McClintock. Negro. Hartford. Susannah Freeman. Do.

2045. August 31. Samuel Nevins. Hartford. Eliza Seymour.

2046. September 1. Michael Chenevard. Hartford. Martha Bull. Do.

2047. 16. John Purchase. Negro. " Lydia Boston. Negro. Do.

2048. Joseph Clap. Northampton. Jerusha Shephard. Hartford.

2049. October 12. Fortune. Negro. Hartford. Hannah Peter. Negro. Hartford.

2050. 19. Jonathan Root. Hartford. Sophia Stanley. Hartford.

2051. 20. John Johnson. Wilmington. Sabra Andrus. "

2052. November 20. John Chenevard, Jr. Hartford. Mary Juliana Seymour. Do.

2053. 23. Walter Buddington. Hartford. Elizabeth Woodbridge. East Hartford.

2054. December 7. Nath^l Miller, Jun^r. Middletown. Wido: Elizth Bunce. Hartford.

2055. 11. Samuel Day. Hartford. Polly Brewster. Hartford.

2056. 14. John Dodd, Jun^r. " Esther Pratt. "

2057. 18. Amos Thompson. " Eunice Benton. "

19 in 1794. Total 38.

1795.

2058. January 4. Solomon Ventris. Negro. Tamar Loomis. Negro.

2059. 29. Alfred Janes. Hartford. Polly Warren. Hartford.

2060. February 19. Jonas Sloan. " Betsey Chappel. "

2061. March 18. John Spencer. " Polly Adams. "

2062. March 26. Jason Jerome. Wintonbury. Wealthan Bissell. Wintonbury.

2063. May 5. Prentiss Mellen. Biddeford. Sally Hudson. Hartford.

2064. 14. John Packard. Hartford. Annie Wilson. "

2065. August 9. Stephen Collins. Do. Ruth Smith. "

2066. Jonathan Crosby. Do. Polly Burt. "

2067. 26. John Louis. Do. Betsey Paxman. "

2068. Sep^r 17. John Hempstead. Do. Nabby Graham. "

2069. 20. Jonathan Allen. Rehoboth. Betsey Allen. Rehoboth.

2070. October 1. Simon Hoffman. Hartford. Chloe Bunce. Hartford.

2071. 4. Richard Fortune. Stepney. Tamar Boston. "

2072. Novem^r 8. Oliver Terry. Hartford. Prudence Benton. "

2073. 29. William Wetmore. " Anne Ogden. "

16 in 1795. Total 54.

1796.

2074. Jan^{ry} 3. John Watson. Hartford. Wid: Sally Bunce. Hartford.

1796.

2075. 10. Nathaniel Bacon. Woodbury. Rebecca Strong. Hartford.
 2076. 18. Rev^d Noah Benedict. Woodbury. wid: Nabby Sheldon. Hartford.
 2077. 24. Jonathan Bigelow. Hartford. Ruth Steele. Hartford.
 2078. 31. Ezra Pratt. Hartford. Eunice Hollister. Hartford.
 2079. Samuel Smith. Do. Jane Aikens " "
 2080. March 10. Barnabas Swift. Do. Cinthia Wheeler. "
 2081. April 2. Edmund Deming. Hebron. wid. Bethia Nichols. Hartford.
 2082. Augustus Porter. Salisbury. Levina Steel. Hartford.
 2083. May 29. William Carter. Hartford. Delia Cadwell. Hartford.
 2084. May 29. William Taylor. Pokeepsie. Levina Cadwell. Hartford.
 2085. Abiel Thompson. Hartford. Sally Kneeland. Hartford.
 2086. July 10. Charles Olcott. " Polly Stedman. Berlin.
 2087. 24. Aaron Alford. " Bathsheba Hammock. Hartford.
 2088. August 25. James Lamb. " Wid: Prudence Lee. Hartford.
 2089. October 2. John Starr. New London. Eunice Burr. Hartford.
 2090. 4. Stephen Strong. Torringford. Betsey Bunce. "
 2091. Novem^r 20. Ebenezer Tucker. Hartford. Betsey Humphrey. Hartford.
 2092. Decem^r 9. Daniel Winship. Hartford. Ruth Brainthwaite. Hartford.
 2093. 22. Frederic Steele. " Huldah Webster. Hartford.
 20 in 1796. Total 74.

1797.

2094. May 11. Ashbel Spencer, Jun^r. Hartford. Polly Marsh. Hartford.
 2095. 18. Nathaniel Seymour. Hartford. Anne Camp. Hartford.
 2096. 28. John Porter. Hartford. Ruth Tryon. Hartford.
 2097. June 4. William Pierce. Hartford. Mary Potter. Hartford.
 2098. 18. Chauncey Benton. Hartford. Betsey Bidwell. Hartford.
 2099. July 4. Joshua Miller. Hartford. Sally Cook. Hartford.

1797.

2100. August 28. Josiah Capen. Hartford. Betsey Wadsworth. Hartford.

2101. 31. Joel W. Bliss. Hartford. Lucy Hitchcock. Springfield.

2102. Novem^r 11. Ebenezer Warner. Hartford. Sally Pierce. Glastenbury.

2103. 19. Herman Way. Windsor. Heppy Groton. East Haven. Negroes.

2104. 26. John Cook. Hartford. wid: Thankful Coon. Hartford.

2105. Dec^r 20. William Marks. Hartford. Mary Lamb. Hartford.

2106. December 28. Moses Burr. Hartford. Lois Barnard. Hartford.

13 in 1797. Total 87.

1798.

2107. January 4. Joseph Hanson. Hartford. Rhoda Williams. Hartford.

2108. 23. Benjamin Flagg. " Hopey Brewster. Hartford.

2109. March 11. Joseph H. Aiken. " Peggy Braithwaite. Hartford.

2110. April 18. Cyprian Nichol. " Mary Sooter. Hartford.

2111. 25. Elijah Terry. " Lucy Seymour. Hartford.

2112. May 15. John Root. Esqr. Granby. Christian Merrill. Hartford.

2113. 20. Samuel Driggs. Hartford. Caty Turner. Hartford.

2114. 24. John Robbins. " Sally Seymour. Hartford.

2115. June 11. Joshua P. Burnham. " Sally Williams. Hartford.

2116. 19. William Camp. " wid: Bede Wheeler. Hartford.

2117. Septem^r 9. Noadiah Russell. Thompson. Nabby Church. Hartford.

2118. 13. Erastus Wells. Hartford. Nabby Benton. Hartford.

2119. 30. John Johnson. Do. Rose Phillips. Hartford. Negros.

2120. November 1. Elisha Robbins. " Lucy Butler. Wethersfield.

2121. 27. James Church. " Mary Wadsworth. Hartford.

15 in 1798. Total 102.

1799.

2122. April 14. Thomas Hale. Hartford. Polly Steele. Hartford.

2123. 21. Russell Bunce. " Lucinda Marvin. "

1799.

2124. May 19. William Bradley. Hartford. Lydia Chapman. Hartford.

2125. June 13. John Barnard, Jun^r Hartford. Sally Robbins. Hartford.

2126. 20. Daniel Avery. Aurora N. Y. Abigail Smith. Hartford.

2127. August 11. Charles Lewis. Southington. to Sally Crocker. Hartford.

2128. 14. William Allynson. Hartford. Lovisa Reed. E. Windsor.

2129. October 13. David Taylor. Hartford. Elizabeth Bunce. Hartford.

2130. 26. Ichabod Plumb. Cheshire. Catharine Hinsdale. Hartford.

2131. 31. Jared Andrews. Wethersfield. Laura Hollister. Hartford.

2132. November 28. William Davey. Hartford. Clarissa Warner. Hartford.

2133. December 22. Nathaniel Hooker. Hartford. Rachel Babcock. Hartford.

12 in 1799. Total 114.

1800.

2134. January 1. William Whitman. Hartford. M^{rs} Lucy Beach. Hartford.

2135. February 16. John Johnson. Hartford. Sylvia Alford. Hartford. Negroes.

2136. 20. Russell Forbes. East Hartford. Thankful Deming. East Hartford.

2137. March 2. Henry Dwier. Hartford. Eliza Marsh. Hartford.

2138. 9. Joshua Flint. Wethersfield. Huldah Bull. Litchfield.

2139. 30. Thaddeus Gates. Hartford. Sally Case. Hartford.

2140. April 13. Mason Fitch Cogswell. Hartford. Mary Austin Ledyard. Hartford.

2141. May 11. William Hoskins. Hartford. Abigail Kelsey. Windsor.

2142. August 3. Andrew Corning. Wethersfield. Mary White. Hartford.

2143. John Hooker. Hartford. Betsey Wheaton. Hartford.

2144. Septem^r 14. George Benton. Hartford. Mitty Steele. Hartford.

2145. 18. Daniel Andruss. Hartford. Anne Pierce. Hartford.

2146. 25. John Cook, Jun^r Hartford. Nancy Steele. Hartford.

1800.

2147. October 5. Jacob Chapman. Hartford. Chloe Andrews. Wethersfield.

2148. 8. Ezra Corning. Hartford. Wid: Hannah Benton. Hartford.

2149. 20. John Jones. Coventry. wid: Mary Elias. Hartford.

2150. Novem^r 9. Elijah Kentfield. Middletown. Charlotte Chapman. Hartford.

2151. Decem^r 9. Lewis Terry. Hartford. Nabby Seymour. Hartford.

2152. 10. Samuel Clark, Jun^r " Polly Buckland. Hartford.

19 in 1800. Total 133.

1801.

2153. June 3. Luther Burt. Hartford. Sally Adams. Hartford.

2154. 18. Zelotes Athington. Bolton. Lydia Simons. "

2155. July 26. Joel Huntington. Hartford. Mary Bingham. "

2156. 26. Abiel Brown. Providence. Lucy Taylor. "

2157. Sep^r 22. Timothy P. Perkins. Hartford. Jerusha Benton. Hartford.

2158. 28. George Taylor. Hartford. Sally Cone. Hartford.

2159. 29. Amos Bull. " Clarissa Tryon. "

2160. Oct^r 22. Michael Burnham. New York. Betsey Seymour. Hartford.

2161. Nov^r 1. Thomas Hopkins. Hartford. Elizabeth Bull. Hartford.

2162. 4. Cyrus Whitney. Boston. Amelia Hollister. Hartford.

2163. 26. Nathaniel Lamson. Woodbury. Mary Adams. Litchfield.

2164. Nathaniel Andruss. Hartford. Mary Seymour. Hartford.

2165. Decem^r 27. John Russ. Hartford. Sally Dodd. Hartford.

13 in 1801. Total 146.

1802.

2166. January 11. John Barnard. Hartford. Wid: Martha Stanley. Hartford.

2167. 21. Larnerd Dean. Plainfield. Rhoda Marks. Hartford.

2168. Feby 4. Chauncey Barnard. Hartford. Betsey Andruss. Hartford.

2169. April 12. David Atherton. Coventry. Elizabeth Hildrup. Hartford.

2170. May 30. Edward Butler. Wethersfield. Sally Owen. Hartford.

2171. June 13. John Stavely. Hartford. Wid: Lucy Cable. Hartford.

1802.

2172. 20. Nathaniel White. Hadley. Rebecca Shephard. Hartford.
 2173. Sep^r 5. Ransom Halsey. Hartford. Chloe Foster. Hartford. Negroes.
 2174. Nath^l St Skinner. Albany. Jane Seymour. "
 2175. 12. Richard C. Skinner. New York. Mary Whitman. Hartford.
 2176. October 24. Stephen Camp. Hartford. Heppy Webster. Hartford.
 2177. November 24. Lebbeus P. Tinker. Bolton. Anne White. "
 2178. December 30. Howel Holmes. Wethersfield. Sally. Carter. "
 13 in 1802. Total 159.

1803.

2179. January 23. George Cook. Hartford. Phebe Rogers. Hartford.
 2180. 24. Joshua Cone. " Nancy Fay. "
 2181. March 6. Joseph Jenkins. " Julia Tucker. "
 2182. April 18. Chester Parsons. Hudson. Phebe Turner. "
 2183. May 22. David Watkinson. Hartford. Olivia Hudson. "
 2184. June 18. John Morrison. Charleston. S. C. Philena Chapman. Hartford.
 2185. 19. Caleb Galpin. Berlin. Betsey McLean. Hartford.
 2186. July 17. Lewis Skank. Hartford. Tamar Flag. Negroes. Hartford.
 2187. August 4. Jonathan Hartshorne. Hartford. Nabby Humphrey. Hartford.
 2188. September 4. William Greenleaf. Hartford. Mary Williams. Hartford.
 2189. 8. James Ward. Hartford. Ruthy Butler. Hartford.
 2190. Novem^r 20. James Benton. " Eunice Stanley. "
 2191. Decem^r 4. Freeman Shepard. Hartford, to Betsey Warren. Hartford.
 13 in 1803. Total 172.

1804.

2192. Jan^r 1. Seth Hills. East Hartford. Mary Bigelow. Hartford.
 2193. 2. William Barrett. Hartford. Mary Judd. Hartford.
 2194. 8. Benjamin Holland. " Sally Johns. "
 2195. April 22. Horace Burr. " Elizabeth Hinsdale. Hartford.
 2196. May 23. Charles Johnson. Hartford. Bethany Cotton. Negroes. Hartford.
 2197. 27. Luther Peck. Hartford. Patty Steele. Hartford.
 2198. June 7. William Bishop. " Betsey Steele. "
 2199. Asher Adams. Charlestown. Catharine Bissell. Hartford.
 2200. 17. Henry Seymour. Hartford. Jane Ellery. Hartford.

1804.

2201. July 12. George Peton. Hartford. Phebe Edwards. Negroes. Hartford.

2202. George Clarke. Hartford. Charlotte Warren. Negroes. Hartford.

2203. 29. Elihu Garrison. Hartford. Wid: Ruth Perry. Chatham.

2204. October 7. — Young. Windsor. Polly Mize. Hartford.

2205. Nov^r 8. Zared Eaton. Hartford. Mary Dyer. "

2206. 11. Nahum Cutler. Guilford. Ver. Patty Robbins. Hartford.

2207. 15. Jonathan Hancock. Hart^d. Patty Storer. Hartford.

2208. George Corning. Hartford. Hannah Benton. Hartford.

2209. Ezra Parsons. Hartford. Nancy Carter. Hartford.

2210. 20. Donald McLean. " Harriet May. "

2211. 25. Harris Sage. New York. Sally Seymour. "

20 in 1804. Total 192.

1805.

2212. January 31. Elijah Hill. Hartford. Lucretia Riley. Hartford.

2213. February 17. Zethan Bunnell. Hartford. Jerusha Hutchinson. Hartford.

2214. March 16. Andrew Cook. Hartford. Betsey Mix. Hartford.

2215. June 2. Samuel Camp. Hartford. Tabitha Seymour. Hartford.

2216. 16. Isaac Jones. Hartford. Wid: Anne Bowerman. Norwich.

2217. July 21. David Gay. Thompson. Wid: Esther Warren. Hartford.

2218. Septem^r 22. Christopher Saunders. Hartford. Wid: Mary Day. Hartford.

2219. October 9. Hezekiah Wadsworth. Hartford. Clarissa Eldridge. Hartford.

2220. William Maloy. Hartford. Jerusha Wadsworth. Hartford.

2221. November 28. Ira Wadsworth. Hartford. Helen McCarty. Hartford.

2222. December 25. Samuel Elmer. East Windsor. Wid: Dolly Hurd. East Windsor.

11 in 1805. Total 203.

1806.

2223. January 21. Joel Pomeroy. Canaan. Elizabeth Carey. Hartford.

2224. 26. William Merit. Litchfield. Anne White. "

2225. 30. Thomas W. Talmadge. Poughkeepsie. Polly Skinner. Hartford.

2226. February 16. Alfred. Ely. Hartford. Nancy Hinsdale. Hartford.

2227. March 2. Ezra Corning, Jun^r. Hartford. Mary Barnard. Hartford.

1806.

2228. 9. John Kelsey. East Hartford. Mary Weeden. Hartford.
 2229. 24. Noah W. Gomer. Wethersfield. Elizabeth Murray. Boston. Negroes.
 2230. April 23. Roderic Cook. Hartford. Sally Day. Hartford.
 2231. May 22. Roswell Carter. " Hannah Clark. Wethersfield.
 2232. 28. Francis Stilman. Wethersfield. Harriet Robbins. Ditto.
 2233. August 17. Joseph Edwards. Watertown. Wid: Susanna Blagge. Hartford.
 2234. September 1. William Dexter. Hartford. Wid: Wealthan Jerome. Hartford.
 2235. Sep^r 7. Isaac Perkins. Esqr. Hartford. Betsey Belden. Hartford.
 2236. James Butler. East Hartford. Wid: Anne Seymour. Hartford.
 2237. 14. John Brace. Hartford. Rachel Special. Hartford.
 2238. 18. Nevi Norton. " Sally Pratt. "
 2239. October 4. Simeon Hovey. " Wid: Mary Barrett. Hartford.
 2240. 9. Asahel Keney. Hartford. Theda Woodruff. Farmington.
 2241. Novem^r 22. Richard Dowzick. Lyme. Lucy Judd. Hartford.
 19 in 1806. Total 222.

1807:

2242. Jan^{ry} 19. Rev. Amos Bassett. Hebron. Eunice Pomery. Hartford.
 2243. May 24. Burrage B. Dimock. Hartford. Hannah Pratt. Hartford.
 2244. June 17. Nathan Porter. East Hartford. Wid: Mary Warner. Hartford.
 2245. 21. Henry A. Warner. Hartford. Wid: Elizabeth Warner. Hartford.
 2246. July 7. Joseph Dee. Hartford. Sabra Foster. Negroes. Hartford.
 2247. August 10. Joseph Grist. Hartford. Hetty Flannigan. Hartford.
 2248. Sept^r 10. Selden Bailey. East Haddam. Susannah Church. Hartford.
 2249. 13. Ledyard Seymour. Hartford. Wid: Hannah Berkenhead. Hartford.
 2250. 23. Rev. Oliver Wetmore. Trenton. N. Y. Chloe Benton. Hartford.
 2251. October 4. Byron Allen. Hartford. Clara Harris. Negroes. Hartford.

1807.

2252. 18. Nathaniel Webb. Hartford. Harriet Seymour. Hartford.
 2253. 25. Thomas Huntington, Jr. Hartford. Mary N. Burbridge. Hartford.
 2254. Novem^r 22. William Brown. Hartford. Margaret Primus. Negroes. Hartford.
 2255. 26. Stephen Roberts. Hartford. Wid. Anne Dodge. Hartford.

14. in 1807. Total 236.

1808.

2256. January 1. Richard Drake. Hartford. Hannah Cook. Hartford.
 2257. 3. Samuel Wadsworth. New Haven. Catharine Wadsworth. Hartford.
 2258. February 25. Elijah Keeney. East Hartford. Lydia Huntley. Norwich.
 2259. April 10. James Boston. Hartford. Betsey Garrison. Hartford.
 2260. 13. Ephraim Grant. Esq^r. Tolland. Sally Babeock. Hartford.
 2261. David Smith. Hartford. Sally Conley. Hartford.
 2262. 21. Barzillai Deming. New York. Hannah Robbins. Hartford.
 2263. May 8. Frederic Lothrop. Hartford. Martha Benton. Hartford.
 2264. 22. Samuel Skinner. Bolton. Percy Adams. Hartford.
 2265. July 3. Eber Ward. Middletown. Sally Cable. “
 2266. September 18. John Clapp. Hartford. Anne Wells. “
 2267. 25. Barnabas Chipman. Hartford. Wid: Abigail Beckwith. Hartford.
 2268. October 24. James Nichols. Hartford. Betsey Buckland. Hartford.
 2269. November 1. William Pomeroy. Hartford. Sarah Seymour. Hartford.
 2270. 3. Thomas Steele. Hartford. Wid: Olive Rogers. Hartford.
 2271. 6. Heman Bunce. Hartford. Elizabeth Wadsworth. Hartford.
 2272. 23. Benjamin Meachum. Hartford. Lury Gains. Hartford.
 2273. 24. Jedidiah Hovey. Hartford. Philura Seymour. Hartford.

18. in 1808 Total 254.

1809.

2274. February 9. Edward Rash. Hartford. Mary Frazier. Hartford.
 2275. March 30. Joseph Brown, Jun^r. Windsor. Catharine Seymour. Hartford.

1809.

2276. April 9. Thomas J. Hall. Wallingford. Ann Jones. Hartford.

2277. May 14. William Dodd. Hartford. Heppy Seymour. Hartford.

2278. June 4. Abner Jones. Hartford. Nancy Burr. Hartford.

2279. August 27. John Brown. Boston. Wid: Charlotte Canfield. Hartford.

2280. 31. George Williams. Middletown. Mercy F. Johnson. Hartford.

2281. September 11. Ira Webster. Hartford. Ann L. Francis. Hartford.

2282. 13. Robert Wells Warner. Wethersfield. Harriet Wright. Wethersfield.

2283. 20. Elisha Smith. Pittsfield. Jerusha K. Seymour. Hartford.

2284. 24. Eli Wadsworth. Hartford. Laura Boardman. Hartford.

2285. Jesse H. Everitt. Middletown. Sally Church. Hartford.

2286. October 18. Samuel Pettes. Wethersfield. Sarah Porter. Hartford.

2287. 23. Samuel Slater. Hartford. Elizabeth Webster. Hartford.

2288. November 2. Jesse Charlton. East Windsor. Rebecca Thomas. Hartford.

2289. 5. Thomas Warren. Hartford. Jane Williams. Hartford.

2290. 20. Samuel Barnard, Jun^r. Litchfield. Mary Clarke. Hartford.

2291. 25. George Goodwin, Jun^r. Hartford. Maria Kingsbury. Hartford.

2292. 30. David Wadsworth, Jun^r. Hartford. Lucy Steele. Hartford.

2293. December 3. Solomon Loomis. Hartford. Mr^s Sally Ames. Hartford.

2294. 17. Samuel Steele. Hartford. Cynthia Seymour. Hartford.

21. in 1809. Total 275.

1810.

2295. February 4. Joseph Harris. Brooklyn. Lucy Roberts. Hartford.

2296. 14. Timothy Gorham. New Haven. Martha S. Merrill. Hartford.

2297. April 5. Eben^r Wilcox. Sandisfield. Matilda Hosmer. Hartford.

2298. 29. John Venton. Coventry. N. Y. Diana Weare. Hartford.

1810.

2299. May 20. Simon Bartama. Albany. Elizabeth Curtiss. Hartford.
 2300. 21. Richard Bunce. Wethersfield. Fanny Johnson. Wethersfield.
 2301. June 3. David H. HICKOK. Hartford. Betsey Rice. Hartford.
 2302. 7. Rufus Wells. Hartford. Tirzah Wheeler. Hartford.
 2303. July 22. Horace Meacham. Hartford. Sally White. Hartford.
 2304. 26. David Kelsey. Wethersfield. Lovisa Hastings. Hartford.
 2305. 30. — Kilbourn. Litchfield. Wid: Ruth Wright. Hartford.
 2306. Sep^r 3. Edward Watkinson. Hartford. Lavinia Hudson. Hartford.
 2307. 20. Anson Brace. Hartford. Rebekah Phelps. Hartford.
 2308. October 28. James Skinner. Hartford. Elizabeth Sooter. Hartford.
 2309. November 25. Ariel Hancock. Hartford. Ruth Wells. Farmington.
 2310. 29. Richard Wadsworth. Hartford. Ann McLean. Hartford.
 2311. Frederic Seymour. Hartford. Nancy Cullio. Norwich.
 2312. Lemuel Steele. Hudson. Tabitha Barnard. Hartford.
 2313. December 2. Asahel Saunders. Hartford. Patty Alcott. Hartford.
 2314. 20. Enoch Frisbie. Wintonbury. Eliza Taylor. Wintonbury.
 2315. 27. Sylvester Wells. Hartford. Wid: Esther Dodd. Hartford.
 21. in 1810. Total 296.

1811.

2316. January 5. Solomon Porter, Jun^r. Hartford. Nancy Belden. Hartford.
 2317. 24. Heman Welden. Hartford. Amanda Hughes. Hartford.
 2318. January 31. Edward Steele. Hartford. Mary Spencer. Hartford.
 2319. February 6. George Peters. " Jane Daniels. "
 2320. 7. Thomas Webber. Palmer. Chloe Carter. "
 2321. 18. Caleb Church. Hartford. Hannah Hart. "
 2322. March 3. Moses Learned. " Mrs. Betsey Cargill. Palmer.
 2323. April 4. John Lee. Hartford. Esther Church. Hartford.

1811.

2324. May 5. Martin Cable. Hartford. Cyrene Flint. East Hartford.
 2325. Chester Bidwell. " Catharine Ensign. "
 2326. Ebenezer Kilby. Wethersfield. Sally Sennett. "
 2327. June 16. Allyn Bacon. Hartford. Jane Knox. "
 2328. Rufus Dunton. " Abigail Roberts. "
 2329. 17. William Corning. " Welthy Huntington. "
 2330. 20. Charles Starr. " Nancy Dodge. "
 2331. July 11. Menzies Webster. " Abigail Bunce. "
 2332. 16. Walter Phelps. " Julia Beach. "
 2333. 28. Henry Sooter. " Rebecca Warren. "
 2334. August 25. Jonathan Hartshorne. Hartford. Wid: Pamela
 Kellog. Hartford.
 2335. Septem^r 9. Eleazar Badger. Middletown. Harriet Brigden.
 Wethersfield.
 2336. 14. Samuel Bateman. Newburgh. N. Y. Sally Russell.
 East Haven.
 2337. October 13. Isaac Boles. Hartford. Deidama Bolles. Hartford.
 2338. Novem^r 1. Leonard Keney. " Hannah Morley. Coventry.
 2339. 10. Michael Case. Granby. Wid: Huldah Dudley.
 Hartford.
 2340. 21. Amos Buckland. East Hartford. Mary Flint. East
 Hartford.
 2341. Novem^r 28. Asa Goodwin. Hartford. Parthena Rogers. Hart-
 ford.
 2342. Thomas Tileston. Hartford. Kezia Hempstead.
 Hartford.
 2343. 29. George Webster. Hartford. Thankful Morgan.
 Hartford.
 2344. December 1. Timothy Tyler. Hartford. Chloe Keler. Mulattoes.
 Hartford.
 2345. 12. Lyman Curtiss. Hartford. Sally Buckland. East
 Hartford.
 2346. 18. Elisha Williams, Jun^r. Hartford. Catherine Dodd.
 Hartford.
 2347. 25. White Osborne. Danbury. Peggy Shepard. Hart-
 ford.
 2348. 29. Norman Spencer. Hartford. Betsey Washburn.
 Hartford.
 33 in 1811. Total 329.

1812.

2349. January 26. Jedidiah Morgan. Scipio. N. Y. Wid: Harriet
 Smith. Hartford.
 2350. Titus Bancroft. Hartford. Olive Skinner. Hartford.
 2351. 30. Edward Mize. Madison. N. Y. Nabby Spencer.
 Hartford.

	1812.	
2352. March	12. Jesse Burdurn. Hartford. Cynthia Waters. Hartford.	
2353. May	17. Anthony Jeffrey. Hartford. Eunice Jones. Hartford.	
2354.	21. Ephraim Robbins, Jun ^r . Boston. Rebecca Burr. Hartford.	
2355.	24. Seymour Tallmadge. Ludlow. Lydia Clough. Hartford.	
2356.	Edward McGuier. New York. Phila Waters. Hartford.	
2357. June	8. Trueman McLean. Hartford. Sally Wadsworth. Hartford.	
2358. July	1. Erastus Clark, Esqr. Utica. Sophia Flint. Hartford.	
2359.	5. Charles Hosmer. Hartford. Abigail Wadsworth. Hartford.	
2360.	14. Harry Bulkley. Litchfield. Betsey Dodd. Hartford.	
2361.	19. Jesse Jewet. Amherst. N. H. Mrs Amelia Worthington. East Hartford.	
2362. Sep ^r	3. Reuben Chamberlain, Jun ^r . Hartford. Sally Fox. Hartford.	
2363.	6. Edward Andrus. Farmington. Prudence Chamberlain. Hartford.	
2364.	Russell Buckland. Hartford. Fanny Waters. Hartford.	
2365.	28. James H. Phinney. Simsbury. Lovisa Waters. Hartford.	
2366. Oct ^r	8. George Barnard. Hartford. Jerusha Clapp. Hartford.	
2367.	12. William Thompson. Hartford. Lurinda Wadsworth. Hartford.	
2368.	25. Andrew Smith. Hartford. Ann Roberts. Hartford.	
2369. Novem ^r .	8. Daniel Bunce, Jun ^r . Hartford. Lovisa Sweetland. Hartford.	
2370.	29. Aaron Roberts. Hartford. Fanny Weeks. Hartford.	
2371.	Horace Goodwin. Hartford. Mary Ramsey. Hartford.	
2372. Dec ^r	10. Prince Miranda. Hartford. Alice Lord. Neg. Hartford.	
2373.	14. Moses Van Doorn. Fitzwilliam. N. H. Mrs. Hannah Pratt. Hartford.	
	25 in 1812. Total 354.	
	1813.	
2374. January	14. Augusta Andros. Hartford. Susannah Clark. Hartford.	
2375. February	11. Richard Seymour, Jun ^r . Hartford. Amanda Foot. Hartford.	

1813.

2376. 14. Samuel Wheeler. Hartford. Dorothy Shepard. Hartford.

2377. 18. James Winship. Hartford. Emily Clapp. Hartford.

2378. March 4. Abel Deming. Wethersfield. Wid: Abigail Wolcott. Wethersfield.

2379. 7. Harry Winship. Hartford. Eliza Sage. Hartford.

2380. April 7. Robert Smith. Hartford. Mary Waterman. Hartford.

2381. 13. William S. Deming. Hartford. Esther Morgan. Hartford.

2382. 15. Henry Buckland. Hartford. Clarissa Seymour. Hartford.

2383. 18. John James. Hartford. Charlotte Maher. Hartford. Samuel Humphrey. Hartford. Rebecca Ripney. Hartford.

2384. 25. William Tinker. Hartford. Martha Barber. Hartford.

2385. April 6. Benjamin Hudson. Hartford. Harriet Dickinson. Hartford.

2386. May 16. Edward Day. Hudson. Alice Rogers. Hartford.

2387. 31. Ashur Adams. Charlestown. Mass. Amelia Wyllys. Hartford.

2388. 13. Merril Morse. Vermont. Harriet Wilcox. Hartford.

2389. June 14. Henry Kilburn. Hartford. Betsey Babcock. "

2390. 30. Ethan Dolphin. " Cynthia Burrage. "

2391. 4. Joseph Dee. " Lucy Hannibal. "

2392. July 20. Daniel Dewy. " Fanny Shepard. "

2393. 5. James Geer. Windham. Frances Seymour. Hartford.

2394. October 7. Samuel Jones. Hartford. Susan Roberts. "

22 in 1813. Total 376.

1814.

2396. January 2. John Spencer, 2^d. Hartford, to Olive Rogers. Hartford.

2397. 13. Charles Seymour. Hartford. Elizabeth Spencer. Hartford.

2398. 27. William Dunham. Hartford. Rebecca Hudson. Hartford.

2399. Feby 24. Roswel Clapp. Hartford. Susan Pease. Hartford.

2400. March 13. James Reed. Bristol. Eunice Bunce. "

2401. 20. Abraham Shaw. Washington. N. Y. Abigail Ripner. Hartford.

2402. 27. Henry Axtell. Newport. Harriet Billings. Newport.

2403. April 6. David North. Berlin. Sally Benton. Hartford.

2404. 12. Frederic Burkitt. Hartford. Offey Cogswell. Coventry.

1814.

2405. James M. Holmes. Providence. Sarah McKee. Hartford.

2406. 13. Alvin Stedman. Hartford. Fanny Webster. Hartford.

2407. May 15. John Russel. Hartford. Martha Wadsworth. Hartford.

2408. 22. Isaac Palmer, Jun^r. Hartford. Laura White. Do.

2409. June 16. William Carter. Hartford. Chloe Wadsworth. Do.

2410. 24. John W. Mason. " Honour Lyman. Do.

2411. August 21. John Williams. Philad. Mary Freeman. Do.

2412. 24. Charles Shepard, Jun^r. Hartford. Eliza W. Jones. Do.

2413. 25. Lucius Nichols. Hartford. Nancy Humphrey. Do.

2414. Sept 8. Horace Battas. " Margaret Petison. Do.

2415. October 13. Charles Buck. Granby. Sarah W. Warner. Wethersfield.

2416. George Rich. East Hartford. Sarah Winship. Hartford.

2417. November 3. David Johnson. Hartford. Dinah Pell. Hartford.

2418. 15. Salmon Lyman. East Hartford. Acta Jones. East Hartford.

2419. 22. John Allen. East Windsor. Wid: Lucy Williams. Hartford.

2420. 24. John W. Humphrey. Hartford. Rebecca Buckland. Hartford.

2421. Dec^r 1. Chauncey Greene. Monson. Alice Rathbone. Hartford.

2422. 8. Frederic Robbins. Hartford. Lydia Burr. Hartford.

2423. 11. William Butler. " Betsey Rose. Branford.

2424. 22. Calvin Dibble. Granby. Lodama Hillyer. Hartford.

2425. James McLean. Windsor. Polly Wilson. Windsor.

2426. 25. Thomas Putnam. Hartford. Mehitable Foster. Hartford.

2427. Benjamin Crampton. Hartford. Lucy Danforth. Hartford.

32 in 1814. Total 408.

1815.

2428. Febr^r 5. James Dodd. Hartford, to Cornelia Bull. Hartford. Cornelius Myers. Hudson. Emma Clapp. "

2428a. 12. John J. White. Hartford. Charlotte L. Woodbridge. Hartford.

2429. Febr^r 21. Charles Kelsey. Hartford. Sally King. Hartford.

2430. 3. Rev. Elisha Cook. East Hartford. Esther H. Woodbridge. East Hartford.

2431. March 9. Phipps Deming. Hartford. Harriet Kilbourn. Hartford.

1815.

2433. 20. Pomp Pitkin. East Hartford. Lumind Welden. Hartford.

2434. 23. Aaron Tryon. East Windsor. Rebecca Kneeland. Hartford.

2435. April 13. John E. Hart. Hartford. Ann Woodbridge. Hartford.

2436. Thomas H. Robbins. Hartford. Mary Burkitt. Hartford.

2437. 23. Cyrus Cathey. Hartford. Catharine Boston. Hartford.

2438. 30. John Burr. Hartford. Hannah Moore. Windsor.

2439. May 4. Jacob Carney. " Lynda Light. Hartford.

2440. 11. Joseph Spencer. East Hartford. Ann Seymour. Hartford.

2441. 25. Chauncey Waters. Hartford. Martha McKee. Hartford.

2442. June 12. Collins Hosmer. Durham. Lucy Colvin. Hartford.

2443. 25. Alfred Avery. Aurora. N. Y. Clarissa Smith. Hartford.

2444. William Benton. Hartford. Lydia Burt. Hartford.

2445. 26. George Collier. " Heppy Steele. "

2446. July 13. Samuel B. Woodward. Wethersfield. Maria Porter. Hartford.

2447. August 24. Thomas P. Sweetser. Hartford. Susan Northrop. Milford.

2448. 31. Ariel Cooke. Hartford. Catherine Jones. Hartford.

2449. Sept 17. Archibald Bulkley. New York. Wealthy Ann Burr. Hartford.

2450. 21. Horace R. Seymour. Hartford. Harriet Wheeler. Hartford.

2451. October 4. Timothy H. Dix. Wethersfield. Catherine Risley. Hartford.

2452. 17. William Connor. Hartford. Rebecca Porter. Hartford.

2453. 19. George Pitkin. East Hartford. Pamela Hills. East Hartford.

2454. Oct 26. John Durrie, Jun^r. Hartford. Clarissa Clarke. Hartford.

2455. Nov 12. Leonard Curtiss. Hartford. Nancy Swift. Hartford.

2456. 15. John Johnson. " Honor Tryon. "

30 in 1815. Total 438.

1816.

2457. Feb. 18. Jonathan Green. Hartford. Sally Esty. Hartford.

2458. March 17. James Taylor. " Mary Spencer. "

2459. 27. John Cooke. " Wealthy Risley. "

1816.	
2460. April	4. Joseph Miller East Hartford. Sally Burnham. East Hartford.
2461.	7. Roderic Walker. Vernon. Catherine Cullio. Hartford.
2462.	17. Ora Stoddard. Windsor. Lucy Seymour. "
2463.	25. Aaron F. Olmsted. East Hartford. Delia Pitkin. East Hartford.
2464. May	20. Joseph Underwood. Hartford. Chloe Miranda. Hartford.
2465.	26. Ichabod Lord. Marlborough. Harriet Bulkley. Hartford.
2466.	27. Abner Culver. E. Hartford. Betsey Hills. East Hartford.
2467. August	8. Stephen Hosmer. Hartford. Susan Colvin. Hartford.
2468.	25. Jonathan Skinner, Jun. " Abby Dodd. "
2469. Sept ^r	8. Roderic Seymour. " Emily Bentón. "
2470.	30. Ebenezer Bevins. Vernon. wid: Annah Miller. Vermont.
2471. October	20. Horace Seymour. Hartford. Sophia Spencer. Hartford.
2472. Novem ^r	3. Henry Whitman. East Haddam. Harriet Phippeney. Hartford.
2473.	13. Jeremiah Pears. East Windsor. Azubah Peters. Hartford.
2474.	29. Jonathan W. Holmes. Hartford. Roxana Chamberlain. Hartford.
2475. Dec ^r	11. Lorenzo Bull. Hartford. Elizabeth Goodwin. Hartford.
2476.	18. David Johnson. Tolland. Anne Eaton. Tolland.
2477.	19. Harvey B. Roberts. Middletown. Sarah M. Burr. Hartford.
2478. Dec ^r	25. Fredus Vanhorn. Springfield. Nancy Edwards. Hartford. 22. in 1816. Total 460.
1817.	
2479. Jan.	25. Samuel Smith. Springfield. Betsey Lewis. Hartford.
2480. Feb.	9. Horace Daniels. Hartford. Sally Richards. "
2481. April	13. Hezekiah P. Clark. Wethersfield. Wid: Esther Hale. Hartford.
2482. May	1. Horace Palmer. Windsor. Mary Spencer. Hartford.
2483.	8. Allen M. Colegrove. Middletown. Mary Seymour. Hartford.
2484.	15. Lewis Robinson. Hampton. Dolly Hinsdale. Hartford.
2485.	19. John L. Comstock. South Kingston. Mary E. Chenevard. Hartford.

	1817.	
2486. July	3. Jabez Ripley. Hartford. Harriet Olcott. Hartford.	
2487. Sep ^r	7. Jedidiah Hovey. " Heppy Bunce. "	
2488.	John B. Williams. " Elizabeth Bulkley. "	
2489.	10. Nathaniel Spencer. " Maria Danforth. "	
2490.	15. Eleazer Huntington. New York. Maria Hinsdale. Hartford.	
2491.	16. Daniel Pierce. Springfield. Hulda Flint. Hartford.	
2492.	23. Austin P. Phelps. Granby. Sally Bunce. Wethersfield.	
2493. October	9. Henry Bailey. Sangerfield. N. Y. Lucy Clapp. Hartford.	
2494.	13. Henry Corning. Hartford. Elizabeth B. Kappel. Hartford.	
2495.	16. James C. Patterson. Hartford. Mary Lambert. Hartford.	
2496. Nov	20. Joseph Wright. Wethersfield. Nancy Wheeler. Hartford.	
2497. Dec ^r	17. Jesse Bull. Winchester. Abigail Anderson. Hartford.	
2498.	30. Theodore Dwight Lyman. Greenfield. Rebecca B. Bull. Hartford.	
	20 in 1817. Total 480.	
	1818.	
2499. January	11. Peter Scott. Hartford, to Jane Peters. Hartford.	
2500.	Samuel Webster. Hartford, to Betsey Carter. Hartford.	
2501.	25. David Blackmore. Greenwich. Mass. Sally Raymore. Hartford.	
2502.	28. James Hosley. Hartford, to Lorrey Sears. Hartford.	
2503. Feb.	1. Benjamin Colton. " Jerusha W. Porter. Hartford.	
2504.	15. Chauncey Barnard. Hartford. Eliza Seymour. Hartford.	
2505.	Rufus Bunce. Hartford. Rhoda Clapp. Hartford.	
2506. March	1. Jesse Barber. South Hadley. Fanny Bodge. Hartford.	
2507. May	24. Oliver S. Jones. Hartford. Emily Pelton. Hartford.	
2508. June	21. Zadok Hinsdale. " Mrs Elizabeth Howe. Hartford.	
2509. Oct.	2. Samuel Phillips. Hartford. Mary Burnham. Hartford.	
2510.	12. Joseph Choat. Hartford. Eliza T. Cotton. Hartford.	
2511. Nov.	1. Joseph Johnson. " Eliza Porter. "	
2512.	8. Frederic Homer. Southbury. Charlotte Johnson. Hartford.	
2513.	10. Manning Thrasher. Hartford. Betsey Clark. Hartford.	

1818.	
2514.	26. Nathaniel Woodhouse. Wethersfield. Henrietta Hayden. Hartford.
2515. Dec.	10. Luke Loomis. Hartford. Elizabeth Williams. East Hartford.
2516.	31. Joseph Webster. Hartford. Martha Clark. Hartford. 18. in 1818. Total 498.
1819.	
2517. Jan.	10. Jesse Chaucer. Hartford. Sarah Andrus. Hartford.
2518.	20. Benoni A. Shepard. Hartford. Abigail Taylor. Hartford.
2519. Feb.	4. Reuben Brown. Hartford. Mary Ann Cartiss. Hartford.
2520.	18. James Wright. Glastenbury. Abigail May. Hartford.
2521. April	25. John Farmer. Hartford. Julia Ann Miller. Hartford.
2522. May	16. James J. Knap. Middletown. Clarissa C. Combs. Hartford.
2523. July	14. Thomas Marvin. Hartford. Eliza Greenfield. Hartford.
2524. August	2. Bela Landfear. Auburn. N. Y., to Mary Barber. Hartford.
2525. Sep.	9. Joseph Church. Hartford. Eliza Janes. Hartford.
2526. Oct.	19. Walter Hills. East Hartford. Hulda Roberts. Hartford.
2527.	21. Primus Babcock. Hartford. Lucy Webster. Hartford.
2528. Nov.	7. Augustus Reed. Wethersfield. Abby Wells. Hartford.
2529.	30. George Francis. Hartford. Martha Wadsworth. Hartford.
2530. Dec.	2. Freeman Seymour. Hartford. Margaret Clark. Hartford.
2531.	8. Lot Mitchel. Hartford. Mary Freeman. Colchester.
2532.	22. Oswyn Booth. Berlin. Francis Hempsted. Hartford.
2533.	23. George Stanley. Hartford. Sally Shepard. "
2534.	30. Hugh Lyndon. New York. Harriet Waters. " 18. in 1819. Total 516.
1820.	
2535. March	13. Rev. Elisha B. Cooke. East Hartford. Harriet Sweetland. Hartford.
2536.	19. Charles Weeks. Hartford. Lucy White. Hartford.
2537. April	2. William H. Morgan. Hartford. Margaret J. Chenevard. Hartford.
2538.	20. William Saunders. Hartford. Mrs. Mary Patterson. Hartford.

1820.

2539. 30. Zenas Alden. Springfield. M. Betsey Taylor. Hartford.
 2540. May 9. Daniel Fish. Falmouth. M. Fanny Benton. Hartford.
 2541. June 7. William Elsworth. Hartford. Julia Wells. Hartford.
 2542. 8. Amariah Knox. Hartford. Betsey Burnham. Hartford.
 2543. 12. Asahel Tuttle. Vernon. Sarah Wells. Hartford.
 2544. 21. Bela Balch. Hartford. Fanny Elizabeth Yale. Hartford.
 2545. Sep. 6. James Morrison. Hartford. Hannah Monroe. Hartford.
 2546. 20. Samuel Dunlap. Hartford. Olive Daniels. Hartford.
 2547. Oct. 5. George Brainard. Hartford. Margaret Steele. Hartford.
 2548. Dec. 5. William Birchmore. U. S. Navy. Juliana Bissell. Hartford.
 14 in 1820. Total 530.

1821.

2549. Jan. 25. Charles J. Burr. Hartford. Lucy Sedgwick. Hartford.
 2550. March 25. James Ross. Hartford. Harriet Applewhite. Hartford.
 2551. April 25. Squire Rogers. Hartford. Mary Ann Denslow. Hartford.
 2552. May 1. Ephraim Hart. Utica. Martha Seymour. Hartford.
 2553. 9. Horace Wells. Hartford. Emily Skinner. "
 2554. June 5. John Olmstead. Hartford. Charlotte Law Hull. Hartford.
 2555. Sept. 30. George Wyllys. Hartford. Melinda Tyler. Brookfield. Mass.
 2556. October 14. Noah Nichols. Hartford. Gusta Dolphin. Hartford.
 2557. 31. Joshua Cross. Blandford. M. Laura Moore. Windsor.
 2558. Dec. 13. Willis Root. Vernon. Hannah P. Collins. Hartford.
 2559. 23. John A. Pratt. Hartford. Ann Rice. New Hartford.
 11. in 1821. Total 541.

1822.

2560. Jan^{ry} 29. Daniel Goodale, Jun. Hartford. Lucretia Porter. Hartford.
 2561. Feb. 15. Walter Lewis. Hartford. Nancy Stafford. Hartford.
 2562. March 28. John Goodale. Woodstock. Susan Waters. Hartford.
 2563. May 2. Israel I. Palmer. Hartford. Harriet Sweetser. Hartford.
 8. John B. Flagg. Hartford. Louisa Burr. Hartford.

1822.

2565.	30.	Benoni B. Barber. Hartford. Eliza Dwier. Hartford.
2566. July	4.	William Taylor. Hartford. Ellen Earle. Hartford.
2567. August	28.	Sidney Burr. Hartford. Hannah Baker. "
2568. Sept.	26.	John H. Thompson. Hartford. Electa Williams. Hartford.
2569. Oct.	17.	James Watson. Hartford. Abigail W. Terry. Hartford.
2570.	27.	William Jackson. Hartford. Betsey Adams. Hartford.
	11.	in 1822. Total 552.

[The record of marriages by Rev. Abel Flint, is evidently incomplete. It ends in 1822, while Mr. Flint remained as pastor of the church until January, 1824. A "table of contents" on the last page of the record book indicates that the marriages were carried forward from the last page containing them to pages "262" and "280," both of which are included in a batch of a dozen or more leaves which have been cut out of the book.]

DEATHS IN THE SECOND SOCIETY IN HARTFORD.

1791.

2571. June	3.	Horace Seymour, son of Freeman. Aged 5 years.
2572.	25.	An infant child of Neil MacClean. Still Born.
2573. July	7.	Betsey Curtiss. A Negro. Aged 60 years.
2574. Aug st	14.	Sarah Andruss. Daughter of William. Jun ^r . Aged 14 months.
2575. Sep ^r	17.	An Infant. Child of Jeremiah Barrett. Aged 3 weeks.
2576. Dec ^r	7.	John Bunce. Aged 74 years.
2577.	17.	Sabina. A Negro belonging to Rev ^d Mr Board- man. Aged 24 years.
2578.	29.	Amos Hinsdale. Aged 82 years.
		Total in 1791. 8.

1792.

2579. Jan ^y	10.	Ralph Pomeroy. Jun ^r . Son of Ralph Pomeroy. Fever. Aged 20 years.
2580.	24.	Solomon Wyman. Gout. 57 "
2581. Feb ^r y	28.	An infant Daughter of Jonathan Chapman. 8 weeks.
2582. March	4.	Wid ^o Jemima Taylor. Fever. 67 years.
2583.	10.	Phineas, an Infant Son of Phineas Shephard. Fits. 3 weeks.
2584.		Daniel Taylor, died at Sea, sometime since. Fever. 25 years.

1792.

2585. April	21. Chauncey. son of Dorris Clark. Kicked by a horse.	4½ years.
2586. May	16. Elizur Warren. Dropsy.	43 "
2587. June	23. Daniel Merril. Found dead in Bed. Epileptic fits.	42 years.
2588.	Lucy. an Infant Daughter of Joseph Woodbridge.	1 Day.
2589. July	24. Nabby. Daughter of Thomas Clap. Worms.	2 years.
2590. August	4. Sophia Howel. Consumption.	19 "
2591.	Priscilla. Wife of Neptune. Negro. Consumption.	65 years.
2592.	10. An Infant. Child of Thomas Sloane.	4 hours.
2593.	William Benton. Died at the southward some time since.	26 years.
2594. Septem ^r	8. Robert Chapman. a stranger. Cholera Morbus.	46 years.
2595. September	9. Lavinia. the wife of Elias Morgan. Consumption.	18 years.
2596.	15. Sarah. the wife of Jonathan Taylor. Dropsy.	61 years.
2597.	James Bunce. Killed by caving in of earth when digging a ditch.	47 years.
2598. November	1. Sally. an Infant daughter of Dorus Barnard.	1 Day.
	20 in 1792. Total 28.	

1793.

2599. January	9. An Infant Child of Jonathan Chapman.	Still Born.
2600.	6. An Infant child of Jeremiah Barrett.	Still Born.
2601. February	12. Aaron Bull. Old age.	Aged 82 years.
2602. March	13. Jonathan Taylor. Apoplexy.	73 "
2603. April	7. Medad Webster. Hydrocele.	70 "
2604. April	21. George. a Son of John Steele. Worms.	20 months.
2605. April	28. An Infant Child of John Cables. Convulsions.	4 weeks.
2606. May	19. David Hosmer. son of William. Fever.	12 years.
2607. June	8. A child of Edward Dolphin. Negro. Canker.	4 months.
2608. August	2. Neil McLean. Consumption.	47 years.
2609. Septem ^r	2. John. son of Jonathan Bull. Laudanum.	4 months.
2610.	9. John Wheeler. Drowned in Con. River.	28 years.
2611.	14. Benjamin. Son of Josiah Hemstead. Dentition.	15 months.

			1793.	
2612.	15.	Wealthan. Daughter of James Taylor. Consumption.	2 years.	
2613.	14.	Clarissa. Daughter of Amos Wheeler. Fits.	15 months.	
2614.	21.	William. Son of John Allen. Diarrhoea.	14 months.	
2615.	25.	Eunice. Daughter of Jonathan Bigelow. Fits.	3 weeks.	
2616. October	15.	Fanny. Daughter of Charles Shepherd. Diarrhoea.	16 months.	
2617. November	30.	Charles Seymour. Palsy.	51 years.	
2618.		Ashbell Steele, son of Ashbell Steele. Dec ^d . Died in the W. Indies, of a fever Oct 31. 1793.	} aged 21 years.	
2619. Decemb ^r	14.	Susannah Dodd. Daughter of wido: Dodd. scarlet Fever.		19 years.
2620.	16.	Rachel Nicoll. Small Pox. Natural.	62 "	
2621.	29.	Widow Agnes Seymour. Small Pox. Natural.	82 years.	
		23 in 1793. Total 51.		

		1794.		
2622. January	25.	John Bunce. Apoplexy.	Aged 44 years.	
2623. March	1.	Sally. Daughter of Timothy Dodd. scarlet Fever.	A. 16 months.	
2624.	11.	Joseph Sheldon. Palsy.	Aged 64 years.	
2625.	22.	Rhoda. Daughter of Richard Seymour.	18 months.	
2626.	30.	Theron. Son of Asa Bunce. Convulsions.	8 months.	
2627. April	1.	John. Son of John Bunce. Deceas ^d . Scarlettina.	6 years.	
2628.	19.	Widow Eunice Nicoll. Pleurisy.	48 "	
2629.	20.	T. Parkin. Son of Amos Bull. Peripneumony.	3 "	
2630.		Roswel Butler. Small Pox. inoculation.	23 years.	
2631. May	22.	An Infant Child of Uriah Shepherd. Natus Mortuus.		
2632.	24.	An Infant Child of W ^m Dexter. Natus Mortuus.		
2633.	28.	George. Son of Richard Butler. Scarlettina.	7 months.	
2634.	31.	Pomp. A Negro Servant of Joseph Sheldon. Epilepsy.	15 years.	
2635. June	11.	William Hooker. Gravel.	70 years.	
2636.	20.	Prime. A Negro Man. Dropsy.	56 years.	
2637. July	10.	Daughter of Malone. Scarlettina.	years.	
2638.		Almond Shepherd. died at Sea.	22 "	
2639. August	20.	Harriet. Daughter of Reuben Wadsworth. Diarrhoea.	18 months.	

1794.			
2640.	August 30.	Nancy. Daughter of Uriah Shepherd.	Idiocy. Aged 10 years.
2641.		Patty. Daughter of Frederic Stanly.	Complex. 7.
2642.	September 9.	An Infant Child of Jonathan Chapman.	3 weeks.
2643.	18.	Susannah. Wife of Jacob Cadwell.	Dysentery. 26 years.
2644.	24.	An Infant Child of Jeremiah Barret.	3 weeks.
2645.		An Infant child of Sarah.	Negro. 6 weeks.
2646.	25.	James Church.	Gout. 58 years.
2647.	October	Laura. Daughter of Jacob Cadwell.	Diarrhea. 10 months.
2648.		Rachel. Daughter of Roderic Bunce.	Scarlettina. 2 years.
2649.	2.	Henry. Son of Elijah Clapp.	Hydrocephalus. 3 months.
2650.	10.	Samuel. Son of Samuel Wheeler.	Consumption. 15 months.
2651.	3.	Isaac Bartlett, of Charleston.	Consumption. 36 years.
2652.	20.	A child of Edward Dolphin.	Negro. 4 months.
2653.	27.	A child of Bela Burt.	2 months.
2654.	30.	Jonathan Wells.	Hypoc: Hydrocele &c. 75 years.
2655.	Novemb ^r 10.	Sally. Wife of Nathaniel White.	Fever. 28 years.
2656.	11.	Benjamin Webber.	Fever. 32 years.
2657.		Betsey. Daughter of John Cable.	Tussis. 8 months.
2658.		John. Son of John Cable.	Died in Eustatia. 18 years.
2659.	30.	Henry. Son of Asa Francis.	Scarlettina. 10 months.
2660.		Widow Jemima Flint.	Apoplexy. 63 years.
2661.	December 17.	Joseph Wheeler.	Dropsy. 35 years.
2662.	31.	Patty. Daughter of James Bunce.	Dec ^d . Scarlettina. 6 years.
		41. in 1794.	Total 92.
1795.			
2663.	January 7.	Frederic Stanley.	Complex. Aged 43 years.
2664.	18.	Ebenezer Crosby.	Old age. 86 "
2665.	24.	An Infant child of Elias Morgan.	5 weeks.
2666.	February 18.	Mabel. Wife of Moses Smith.	Pregnancy. 44 years.
2667.	March 4.	Louisa. Wife of Jonathan Bigelow.	Jaundice. 37.
2668.	April 7.	James Goodwin.	Son of Mary Larkim. Consumption. 12 years.
2669.		John Mize. Son of William.	died at Demerara. 22.
2670.	15.	An Infant Child of Alfred Janes.	Fits. 5 weeks.

	1795.			
2671.		21.	Sally. Wife of Elias Morgan. Consumption.	
				29 years.
2672.	August	22.	Parsons. Son of Greenwood. Dysentery.	
				14 years.
2673.		25.	John. Son of Jonathan Flagg. Dysentery.	
				15 years.
2674.	Sep ^r	3.	Wido: Mary Butler. Dysentery.	67 years.
2675.		8.	A child of Amos Bull. Dysentery.	10 weeks.
2676.			George. Son of John Cable. Dysentery.	15 months.
2677.			Harriet. Daughter of Roswel Stanley. Diarrhoea.	
				11 months.
2678.		28.	The wife of Elisha Bigelow. Dysentery.	74 years.
2679.	October	7.	Zipporah. a Negro Woman. Old Age. Dropsy.	
				80 years.
2680.		11.	James. son of Robert Seymour. Rattles.	2 years.
2681.		16.	Benjamin Holland. Fever. Died at New Brunswick.	
				50 years.
2682.			Samuel Gibson. A Negro. Fever.	34
2683.		26.	Hervey. son of William Andruss, Jun ^r . Dysentery.	
				2 years.
2684.		30.	Maria. Daughter of William Hosmer. Do. 5	"
2685.	November	3.	A Daughter of John Babcock, Jun ^r . Do. 6 months.	
2686.		13.	The Widow Abigail Whitman. Apoplexy.	
				76 years.
2687.	Novem ^r	26.	Aaron Seymour. Apoplexy.	Aged 52 years.
2688.	Decem ^r	1.	An Infant Child of Jere ^b Barrett.	1 hour.
2689.		28.	Nath ^l S. Benton. Cancer.	37 years.
			27 in 1795. Total 119.	
	1796.			
2690.	January	1.	John Babcock. Cancer.	Aged 65 years.
2691.		30.	An Infant Child of Robert Seymour. Laudanum.	8 weeks.
2692.	Feby	15.	A Child of —— Burbidge. Natus Mortuus.	
2693.			Richard Bunce. Died in the West Indies.	28 years.
2694.	March	30.	An Infant child of John Allen. Fits.	3 weeks.
2695.	April	9.	Leonard. son of Leonard Kennedy. Measles.	
				17 Months.
2696.		12.	The Widow Nabby Brown. Peripneumony.	
				55 years.
2697.		26.	Priscilla. Wife of Eli. Negro. Consumption.	
				26 years.
2698.	May	3.	James Steele. Rheumatism.	76 years.
2699.		26.	Hannah. Daughter of Barzillai Hudson. Measles.	
				3 years.
2700.	June	3.	An Infant child of Dorus Barnard.	1 Hour.
2701.		4.	Thomas Hender. Fits.	45 years.

1796.

2702.	18. An Infant Child of John Hempstead. Natus Mortuus.	
2703.	23. Elisha Bigelow. Asthma.	73 years.
2704. July	3. An Infant Child of —— Gordon.	2 weeks.
2705.	4. An Infant Child of Sarah. Negro.	5 Days.
2706. August	2. Lorenzo. son of James Steele. Dysentery.	3½ years.
2707.	9. William. son of John Steele. Dysentery.	1½ years.
2708.	10. Margaret Seymour. Daughter of W ^m Hudson. Dysentery.	15. months.
2709. August	14. Sarah. Wife of John Watson. Dropsy. Parturition.	Aged 38 years.
2710.	18. Wid: Mary Steele. Old age.	94 years.
2711.	22. Betsey. Daughter of Sally Wheeler. Dysentery.	12 years.
2712. Sept ^r	1. Jabez Howell. Consumption.	21 years.
2713.	Lucy. Daughter of James Steele. Diarrhea.	1 year.
2714.	4. Epaphras Seymour. Fever.	29 years.
2715.	9. An Infant Daughter of Bela Burt. Dysentery.	
2716.	Dorus Warren. drowned at Sea.	38 years.
2717. October	13. Elisha Dodd. Dropsy in the breast.	50 "
2718.	21. Peggy Nicoll. Asthma.	67 "
2719. Nov ^r	15. Neptune. Negro. Dropsy.	74 "
2720.	17. Williard Barnard. Inflammation Lungs.	51 "
	31 in 1796. Total 150.	8 months.

1797.

2721. January	1. Sally. Daughter of Mark. Negro. Consumption.	2 years.
2722. February	7. Richard. son of Asa Allen. Pleurisy.	1½ years.
2723.	20. Joseph Bull. Inflamm. Fever.	60 years.
2724.	25. An Infant Child of Henry Butler.	2 weeks.
2725. March	10. An Infant child of Samuel Benton.	10 Days.
2726.	31. Daniel. son of Daniel Dwight. Canker.	1 year.
2727. April	17. Sally. the wife of Josiah Bigelow. Consumption.	42 years.
2728. July	23. Sarah. Negro. Fever.	about 35 years.
2729. Septem ^r	3. John Roberts. Drowned in Con: River.	17 years.
2730. Novem ^r	22. Mary Ledyard. Palsy.	82 "
2731. December	4. The Widow of Epaphras Seymour. Consumption.	28 years.
2732.	24. Hezekiah May. Palsy. gout &c.	69 "
	12 in 1797. Total 162.	

1798.			
2733. January	3.	Samuel Smith. Consumption.	22 years.
2734.	15.	Lucy Bliss. daughter of Epaphras Seymour. deceased.	1 year.
2735. February	9.	Sally. Daughter of Stephen Skinner. Fits.	2 weeks.
2736. March	7.	Sally, the Wife of Moses Ensign. Rheumatism. Consumption.	60 years.
2737.	9.	Peggy. A Negro. Dropsy. Complex.	48 "
2738.	21.	John. son of John Burbidge. Peripneumony.	13 years.
2739.		An infant child of Jemima. Negro.	
2740.	23.	Mary Juliana. Daughter John Chenevard. Dentition.	8 months.
2741.	27.	Wid: Temperance Moore. Consumption.	54 years.
2742. April	19.	An Infant child of John Porter. Jun ^r .	1 Hour.
2743. May	6.	Wid: Sarah Farnsworth. Fit.	68 years.
2744. July	31.	Lorenzo, son of James Steele. Dysentery. Worms.	14 Months.
2745.		Louisa. the Wife of Joseph W. Seymour. Consumption.	38 years.
2746. August	3.	Wid: Sarah Bull. Fever and Age.	77 years.
2747.	15.	Mary Waters. Consumption &c.	32 "
2748.	16.	Martha Barnard. Fever.	14 "
2749.	28.	A Son of Lemuel Adams. Dentition.	Diarrhea.
			1 year.
2750.	29.	Sally. Daughter of Elisha Colt. Do.	1 "
2751.	31.	Delia. Daughter of Samuel Thompson. Do. & Tussis.	1½
2752. Septem ^r	3.	Henry Langdon Flint. Son of Rev ^d Mr. Flint. Dysentery.	6 years.
2753. November 8.		An Infant Child of Juda. Negro. Daughter of Boston. Fits.	1 week.
2754.	30.	John Brace. Chronical.	55 years.
2755. Dec ^r	4.	John Cable. Pleurisy. Complex.	58 "
2756.	10.	William Andruss. Jun ^r . Dropsy.	35 "
		24 in 1798. Total 186.	
1799.			
2757. January	5.	Anne. the wife of John Van Orden. Consumption.	40 years.
2758.	13.	An Infant Child of John Carter.	2 Days.
2759. February 23.		Mary Anne. Daughter of Joseph W. Seymour.	7 Months.
2760. March	13.	Wid: Deliverance Seymour. Dropsy.	68 years.
2761.	30.	A Negro Child, belonging to Levi Robbins.	2 years.

		1799.
2762. April	5. Polly, the wife of Alfred Janes. Consumption.	22 years.
2763.	21. Wid: Elizabeth Bunce. Consumption.	56 "
2764. May	12. Isaac Dickenson. Hemerods.	60 "
2765.	15. Harry Woodbridge. Consumption.	24 "
2766.	22. James Starr. Son of George Burr. Scalded.	13 Months.
2767. June	8. Anne Barnard. Rheumatism.	19 years.
2768.	19. Benjamin Waters. Cancer.	66 years.
2769. July	7. Anne, the Wife of Joshua Hempsted. Consumption.	67 years.
2770. August	5. Prudence, the Wife of Frederic Seymour. Con.	30 years.
2771. Septem ^r	3. John Thomas. Apoplexy.	66 years.
2772.	25. Simeon Edwards. Negro. Fever.	35 "
2773. October	13. Dige. Negro. Asthma.	56 "
2774.	16. Isaac Tucker. Old age. Complex.	81 "
2775.	20. Anne Hempsted. Consumption.	32 "
2776.	18. George, Son of George Barrett. Rattles.	4 "
2777.	31. Chauncey, Son of George Burr. Tetanus.	9 "
	21. in 1799. Total 207.	
		1800.
2778. February	16. Elijah Clapp. Dropsy.	47 years.
2779. March	13. Hannah, Wife of John Barnard. Dropsy. Palsy.	62 years.
2780.	14. Mary, Wife of Roger Clapp. Suddenly.	34 "
2781.	26. An Infant Child of Stephen Skinner.	1 Day.
2782.	23. —— Wife of W ^m Mize. Pleurisy.	52 years.
2783. April	13. An Infant Child of W ^m Hudson.	3 Days.
2784.	22. Widow Sarah Clark. Old age.	91 years.
2785.	29. Freeman Seymour. Perpneumony.	45 "
2786. June	2. Pamela Marietta. Daughter of Frederic Stanley. Cholic.	6 years.
2787.	10. George, son of John Wheeler. Deceased. Drowned.	8 years.
2788.	18. Hannah Peter. Negro. Dropsy.	33 years.
2789. July	11. Ezekiel Winchel. Cold water &c.	42 "
2790.	24. Emily. Daughter of Jo: Woodbridge. Dysentery.	17 Months.
2791. August	26. Clarissa. Daughter of Elisha Wells. Fits. 6 weeks.	
2792.	Henry A Child of Porter Burnham. Dysentery.	2 years.
2793. September	29. Polly Sisson. Consumption.	30 "
2794. October	16. A Daughter of Ebenezer Phelps. Consumption.	6 months.
2795.	18. An infant child of George Steele. Fits.	10 Days.

2796.	November 10.	Elizabeth. Wife of George Steele. Consumption.	
			28 years.
2797.	16.	Mary Benton. Complex.	49 "
2798. Decem ^r	17.	Salmon. Son of Salmon Bidwell. Hydrocephalus.	3 years.
			21 in 1800. Total 228.
	1801.		
2799.	Janua ^r y	30. Wid: Eunice Clapp. Old age. Aged 79 years.	
2800.	March	7. Henry. son of Porter Burnham. 3 Month.	
2801.		19. Betsey. Daughter of Roger Clapp. Fever. 16 years.	
2802.	April	8. Michael. son of —— Tucker. Fever. 18 "	
2803.	May	5. Lucy. Wife of William Whitman. Hydrops pectoris.	32 years.
2804.	June	8. James Taylor. Complex.	34 "
2805.		22. John Kepple. Apoplexy.	43 "
2806.	July	16. Ralph Bingham. Complex.	46 "
2807.	Febr ^r y	Thomas Holland. died at Sea.	21 "
2808.	August	6. Harriet. Daughter of William Starr.	1 "
2809.	Septem ^r	23. Fitz Edward. Son of John Burbidge. Deceas'd. Rattles.	2 years.
2810.	October	5. Walter. Son of Levi Robbins. Jun ^r . Do.	1 "
2811.		28. Caty. Daughter of Cyprian Nicolls.	16 months.
2812.		William. Son of Jonathan Bigelow. died in West Indies.	17 years.
2813.	Decem ^r	16. Wid: Eunice Tucker. Complex.	72 years.
2814.		19. Wid: Anne Humphrey. Old age.	87 "
2815.		22. Joseph Webster. found dead in a field. Supposed neck broke by a fall.	50 years.
			17 in 1801. Total 245.
	1802.		
2816.	January	6. Sarah. wife of Levi Robbins.	50 years.
2817.		29. Wid: D—. Brown. Old age.	95 "
2818.	Febr ^r y	12. Rev. Benjamin Boardman. Complex.	70 "
2819.	March	27. An infant Child of Samuel Danforth.	7 Days.
2820.	April	6. Emily. Daughter of Thomas Tisdall.	8 years.
2821.		14. Uriah Shephard.	40 "
2822.		23. W ^m Hinsdale. Consumption.	47 "
2823.	May	11. James McCurdy.	54 years.
2824.	June	2. James Davenport Seymour. son of Tho ^s Y. Seymour. Fever.	4 years.
2825.		12. An Infant Child of Oliver Miner. Fits.	10 Days.
2826.	August	29. An Infant child of Joseph Winship. Jun ^r .	4 weeks.
2827.	Sep ^r	William Clapp. Fever from W. Indies.	18 years.
2828.		17. Epaphras. Son of W ^m Barnard. Dec ^d . Fever.	11 "
2829.	October	13. Wid: Mary Carter. Old age.	86 "

1802.

2830. Novem^r 3. Wid: Anne Sheldon. Fever. Complex. 73 years.
 2831. 10. Hez^b W. Bissell. Consumption. 30 " "
 2832. 24. Wid: Elizabeth Kneeland. Complex. 61 " "
 2833. Lewis Bliss. died at Sea. 24 " "
 18 in 1802. Total 263.

1803.

2834. January 19. Anne Amelia. Daughter of Jonathan Chapman. Rattles. 2½ years.
 2835. 24. Nathaniel Seymour. Quick consumption. 34 " "
 2836. April 11. An Infant Child of Dorus Barnard. 1 Day.
 2837. 23. Samuel Benton. Complex. 52 years.
 2838. May 3. Royal Bissell. Son of Rev. A. Flint. Tussis. 1 " "
 2839. 13. Anne. Wife of Isaac Jones. Consumption. 35 " "
 2840. 19. Wid: Mary Catlin. Rupture. 75 " "
 2841. June 15. Robert Seymour. Hydrops Pectoris. 41 " "
 2842. 24. John Jones. Drowned. 55 " "
 2843. July 27. Catherine Julia. Daughter of Roderic Sheldon. Tussis. 3 years.
 2844. 29. Sarah. Wife of Giles Hurlburt. Parturition. 27 years.
 2845. August 26. William. Son of George Steele. Fever. 17 months.
 2846. October 5. Timothy. Son of Joseph Winship. Dysentery. 14 years.
 2847. 12. Betsey. Daughter of Wells. Dysentery. 8 " "
 2848. 16. Sarah. Wife of Joseph Winship. Dysentery. 60 " "
 2849. 18. Albert. Son of Alfred Jones. Dysentery. 1 " "
 2850. 20. Anne Aurelia. Daughter of John I. Wells. Scarletina. 4 years.
 2851. 21. Seth Elsworth. Son of Do. Do. 2 " "
 The above two children were buried in one coffin.
 2853. Novemb^r 18. Samuel Thompson. Dropsy. 35 years.
 2854. 20. Henry. Son of Nath^l Winship. Dentition. 14 months.
 2855. 24. Thirza. Wife of Moses Smith. Jun^r. Puerperal Fever. 28 years.
 2856. 29. Roxy. Daughter of Benjamin Smith. Scarletina. 2 years.
 2857. Decem^r 2. Horace. Son of Noah Humphrey. Scarletina. 6 years.
 2858. 5. An Infant Child of Joseph Butler. Tussis. 7 weeks. 24 in 1803. Total 287.
 1804.
 2859. January 26. An Infant Child of Chauncey Benton. 14 Hours.
 2860. February 5. Sophia Bell. a Negro child. Tussis. 9 months.
 2861. 24. Samuel Day. Complex. 30 years.

1804	
2862. March	3. Joseph Williams. Son of Joseph Hanson. 21 months.
2863.	7. A Child of Prince Miranda. Negro. 10 Weeks.
2864.	9. Wid: Dorothy Wells. Old age. 86 years.
2865.	16. An Infant Son of Joseph Hanson. 3 Weeks.
2866.	18. Ebenezer Webster. Fit. 72 years.
2867. April	5. William Hooker. Fit. Apoplexy. 55 "
2868. May	26. Samuel P. Son of Joshua P. Burnham. Scarlettina. 15 months.
2869.	29. Mary. Daughter of Noah Humphrey. Scarlettina. 4 years.
2870. June	5. Mary. Daughter of Samuel Day. Hydrops. 4 "
2871.	Sally Terry. Apoplexy. 37 "
2872. July	1. George Newton. Son of E. Canfield. Hydrocephalus. 3½ years
2873. August	4. Harriett. Daughter of Reuben Wadsworth. Consumption. 9 years.
2874.	7. Wid: Mary Barnard. Dropsy. 53 "
2875.	13. Eunice. Wife of Thomas Steele. Consumption. 59 years.
2876. July	22. James Steele. Son of James Steele. drowned at Sea. 22 years.
2877. August	2. John McCurdy. Starved on a wreck at Sea. 27 "
2878. Septem ^r	13. Joseph Hanson. Hemorrhage. 33 "
2879. Oct ^r	11. An Infant child of Benjamin Smith. } Twins. 4 Weeks.
2880.	13. An Infant child of Do. }
2881. Nov ^r	20. ——, the Wife of Jeremiah Barrett. Fit. 42 years.
2882. Decem ^r	14. William. Son of Asa Allen. 7 months.
	24 in 1804. Total 311.
1805.	
2883. January	2. An Infant Child of Sam ^l H. Webster. Fits. 3 months.
2884.	31. An Infant Child of Roger Clap. Fits. 3 Weeks.
2885.	Roswell. Son of William Andruss. died of a Fever at Sea. December 31. 1804. 18 years.
2886. February	10. William Thomas. Pleurisy. 74 "
2887.	19. Wid: Mary Ensign. Old age. 78 "
2888. March	26. An Infant Child of Jonathan Root. 7 months.
2889. April	7. Francis. Son of Francis Rockwell. Fever. 19 years.
2890. April	18. Oliver Roberts. Complex. 34 years.
2891. May	21. Wid: Mary Shepard. Consumption. 43 "
2892.	29. Mary. Daughter of James Taylor. Dec ^d . Scarlettina. 6 years.

1805.			
2893. June	1.	Pop. Negro. Dropsy.	76 years.
2894.		John E. Brewster. died at Sea. April 22.	23 "
2895. August	1.	Wid: Sarah Sweatland. Old age.	82 "
2896.	4.	Sarah, the wife of John Steele. Dropsy.	41 "
2897.	18.	Wid: Elizabeth Webster. Palsy.	83 "
2898. Septem ^r	24.	Henry. Son of Henry Butler. Fever in the West Indies.	19 years.
2899. October	31.	Lurancy. Wife of William Dexter. Complex.	42 years.
2900. November	9.	John Benton. Paralysis.	81 "
2901. December	2.	Mary. Daughter of William Davey.	13 months.
2902.	7.	Patty. Wife of Jonathan Hancock. Puerperal Fever.	20 years.
2903.	14.	Henry. Son of Isaac Sanford. Drowned.	7 "
2904.	16.	Mary Wheeler. Old age.	87 "
2905.	20.	John Carter. Cancer in throat.	51 "
2906.	27.	A Child of Samuel Bartholomew. Pleurisy.	6 months.
		24 in 1805. Total 335.	
1806.			
2907. March	20.	Maria A. Raphael. Dropsy.	41 years.
2908.	29.	John Garsha. a Mulatto. Fever.	29 "
2909. April	2.	A child of Jonathan Skinner. Fits.	9 months.
2910. May	6.	Ichabod Kellog. Fever.	32 years.
2911.	15.	Lucy. Daughter of Jared Wells. Pleurisy.	13 "
2912.	27.	Rebecca. Wife of Elisha Colt. Consumption.	38 years.
2913.	28.	John Porter. Consumption.	48 "
2914. June	11.	Sophia Wetherly. Complex.	18 "
2915. June	18.	Timothy Steele. Dropsy.	70 years.
2916.	20.	Peter Miranda. Consumption. Negro.	60 "
2917. July	2.	Phillis. a negro Woman. Dropsy.	54 "
2918.	17.	An infant child of John Morrison. Consumption.	8 months.
2919. August	5.	Martha. Wife of Norman Butler. Complex.	43 years.
2920.	26.	Lucia. Daughter of John Allen. Fever.	4 "
2921. Septem ^r	10.	A Child of John Shelter. Dentition.	9 months.
2922.	13.	Nancy. Daughter of Thomas Tisdall. Consumption.	25 years.
2923.	14.	Charlottee. Daughter of Wid: Tryon. Consumption.	27 years.
2924.	16.	An Infant Son of Elijah Terry.	8 months.
2925.	19.	Aaron. a Negro. Old age.	83 years.
2926.	24.	Roger Clap. Colic.	43 "
2927.	25.	Widow Tryon. Consumption.	62 "

		1806.		
2928.	October	21.	A Child of —— Bullard.	4 months.
2929.	November	1.	A child of Peter Pero. Negro.	2 " "
2930.		15.	Maria. Daughter of David Shephard.	4 years.
2931.		23.	Joseph Pero Gilbert. Negro. Fever.	41 "
2932.		29.	Mrs. Shelter. Consumption.	27 "
2933.	Dec ^r	18.	A child of —— Johnson. Negro.	8 months.
2934.		25.	A child of Nathan Ruggles.	3 "
			28 in 1806. Total 363.	
		1807.		
2935.	January	9.	Catharine. Daughter of Nath ^l Benton. De ^d .	12 years.
2936.	March	4.	John. son of John Russ. Rattles.	2 "
2937.		6.	Lucy Jerome. Daughter of Mrs. Dexter. Rattles	7 years.
2938.			An Infant child of Martin Cables. Do.	7 months.
2939.		8.	Wid: Lucy Stavely. Consumption.	55 years.
2940.	March	17.	An infant child of John Barnard. Jun ^r . Pleurisy.	10 months.
2941.		30.	William. son of Stephen Camp. Fever.	2 years.
2942.	April	5.	Julia. Daughter of John Robbins. Do.	5 ¹ ₂ "
2943.		8.	Orvel. Son of Giles Hurlbut. Do.	2 "
2944.		11.	Sally. Daughter of Giles Hurlbut. Do.	4 "
2945.		14.	Polly. Daughter of Elijah Clap. De ^d . Do.	8 ¹ ₂ "
2946.			Mabel. Wife of John Clap. Consumption.	37 "
2947.		20.	Emiline. Daughter of Elisha Babcock. Scarlettina.	10 years.
2948.		24.	A Son of —— Fielding. Fever.	8 "
2949.	May	4.	Laura. Daughter of Robert Ramsdell. Fever.	4 years.
2950.		9.	Wid: Hannah Painter. Dropsy.	65 "
2951.		18.	George H. Son of Stephen Collins. Consumption.	8 years.
2952.		25.	Prudence. Wife of Josiah Benton. Do.	42 "
2953.	June	2.	Henry. Son of Timothy Barnard. Fever.	6 "
2954.	July	28.	Zebulon Seymour. Cronic-Complex.	70 "
2955.			Benjamin Holland. died at Sea.	24 "
2956.	August	8.	Charles. Son of Samuel Webster. Fever.	13 "
2957.		24.	Horace H. son of Elisha Bigelow. Con. Fits.	3 years.
2958.		27.	Mary. Wife of Thomas Seymour Esq ^r . Influenza.	72 years.
2959.	Septem ^r	7.	Samuel Barnard. Influenza.	51 "
2960.		9.	Stephen Pound. Complex.	59 "
2961.		27.	Hannah. Wife of Barzillai Hudson. Influenza.	58 years.
2962.	October	4.	Honor White. Mortification,—Nail in foot.	43 "

1807.

2963.	24.	Sibyl. Wife of Prince Miranda. Consumption.	
2964. Novem ^r	6.	A Daughter of Gaius Lyman. Fits.	5 months.
2965. Novem ^r	16.	Mary. Wife of Stephen Skinner. Colic.	50 years.
2966.	20.	William. son of William Barnard. Scarlettina.	
			15 months.
2967.	25.	A son of —— Colton. Do.	2 years.
2968.	29.	A Child of Richard Seymour.	Natus Mortuus.
		mour.	Twins.
2969.		A Child of Do.	1 Day.
2970. Decem ^r	15.	William Hudson. Epilepsy.	39 years.
2971.	24.	Abigail. the wife of Abel Saunders. Consumption.	
			57 years.
2972.	27.	A Child of Ledyard Seymour. Fits.	3 Months.
2973.	31.	Jeremiah. son of Leonard Kennedy. Fever.	
			20 Months.

39 in 1807. Total 402.

1808.

2974. January	10.	Jemima. Wife of Thomas Tisdall. Consumption.	
			44 years.
2975.		Charles. son of William Boardman. Fit.	12 "
2976.	20.	Delight. Wife of Roswell Wattles. Fit.	58 "
2977. February	6.	Polly Nott. Consumption.	62 "
2978. March	15.	Caty. Daughter of Ashbell Shepard. Consumption.	
			17 years.
2979.	23.	Reuben Hadlock. Consumption.	54 "
2980. April	19.	John Chenevard. Dropsy &c.	38 "
2981. May	2.	An infant Son of Elisha Colt.	10 Days.
2982. June	23.	John Wells. Dropsy.	57 years.
2983. July	27.	Jonathan Wells Babcock. Fever.	28 "
2984. August	10.	Edward Thomas. Fever.	23 "
2985.	14.	Amelia. Wife of Elisha Colt. Asth. Cons.	37 "
2986.		Edwin. son of Daniel Seymour. Jun ^r . Drowned.	
			10 years.
2987. August	25.	Nathaniel Hedges. Fever.	34 years.
2988. Septem ^r	13.	An infant Son of Nathaniel Webb.	3 Weeks.
2989.	25.	Anne. Wife of Ariel Hancock. Consumption.	
			30 years.
2990. October	3.	Fanny Steele Sanford. Fever.	21 "
2991.	7.	M——. Daughter of John Morrison.	15 Months.
2992. Nov ^r	17.	Leaveret. son of Moses Burr. Scalded.	17 Months.
2993.	28.	Orra Colton. Fever.	14 years.
2994. Dec ^r	1.	Ebenezer. Son of Timothy Barnard. Fever.	15 "
2995.	19.	Emiline. Daughter of Daniel Seymour. Jun ^r .	
		Scalded.	2 years.
2996.		Boston. a Negro. old age.	82 "

1808.					
2997.	28.	Sarah. Wid of Timothy Steele. died at Albany.			
			68 years.		
		24 in 1808. Total 426.			
1809.					
2998. January	22.	T. Sophia. Daughter of Timothy Barnard. Spotted Fever.			10 years.
2999.	27.	Abigail. Wife of Levi Robbins. Jun ^r . Parturition.			37 years.
3000.	28.	Hope Robbins. Spotted Fever.	19	"	
3001. Feby	22.	Eunice. Wife of Sylvester Wells. Spotted Fever.			41 years.
3002.		Mary H. Daughter of Do.	Do.	11	"
3003.	23.	Cornelia. Daughter of Cyprian Barnard. Do.			6 years.
3004.	24.	Catherine. Do.	Do.	10	"
3005.	27.	Betsey. Wife of Solomon Loomis.	Do.	35	"
3006.	28.	Nancy. Daughter of Jonathan Bull.	Do.	28	"
3007. March	1.	Hannah. Do.	Do.	32	"
3008.	2.	Rebecca. Do.	Do.	22	"
3009.	5.	John Dodd.		43	"
3010. March	6.	Josiah Dodd. Spotted Fever.		30	years.
3011.	7.	Phebe. Wife of Cyprian Barnard. Do.		44	"
3012.	8.	A Child of —— Wales.	Do.	16	months.
3013.	19.	Joseph Woodbridge. Consumption.		60	years.
3014. April	21.	Roswell Steele. Peripneumony.		44	"
3015. June	16.	Lucy. Wife of Consider Burt. Epilepsy.	56	"	
3016.	22.	Royal Howell. Measles.		76	"
3017. July	10.	Jonathan Bigelow. Dropsy.		52	"
3018.	18.	John. Son of Joseph Winship. Jun ^r . Scalded.			13 years.
3019. Septem ^r	12.	A Child of Nathan Ruggles. Fever.	11	months.	
3020.	17.	An Infant Child of Erastus Flint.			Nat. Mort.
3021. October	1.	Charles. Son of Elisha Bigelow. Fever.	14	years.	
3022.	3.	Rhoda Miranda. Complex.		49	"
3023.	23.	Seth Buckland. Phrenitis.		27	"
3024. November	3.	Delia. Wife of Thomas Tisdall. Fever.	30	"	
3025. December	17.	Wid: Ann Boardman. Old Age.		92	"
3026.	20.	Joseph Church. Old age.		86	"
		29 in 1809. Total 455.			
1810.					
3027. January	8.	James Lamb. Cancer.		58	"
3028.	19.	Amelia. Wife of Rev. Abel Flint. Consumption.			45 years.
3029. February	6.	Jonathan Flagg. Peripneumony.		65	"
3030.	16.	A Child of Reynolds Benton.			1 month.

1810.

3031.	22.	A Son of Daniel Dwight.	5 years.
3032.		Whiting Seymour. Jun ^r .	19 "
3033. April	10.	Roswell Wattles. Fit.	66 "
3034.	14.	Abigail. Wife of Jonathan Hartshorn. Spotted Fever.	30 years.
3035.	20.	Philena. Wife of John Morrison. Dropsy.	30 "
3036. May	15.	Harriet Roberts. Spotted Fever.	22 "
3037.	29.	A Child of George Larkum.	17 months.
3038. June	3.	John White. Dropsy.	78 years.
3039. July	11.	A child of Samuel Bartholomew.	9 months.
3040.	17.	Polly. Wife of Isaac Kellogg. Consumption.	27 years.
3041. August	2.	Elizabeth. Wife of John Allen. Fits.	52 "
3042. Septem ^r	5.	Henry R. Seymour. Consumption.	19 "
3043.	30.	John Clap. Fever at sea.	45 "
3044. October	14.	The wife of Hosea Sage. Fever.	28 "
3045.	27.	An Infant Child of Isaac Jones. Hooping Cough.	5 Weeks.
3046.	28.	Asa Seymour. Complex.	51 years.
3047.		The Wife of Thomas Ensign. Complex.	44 "
3048. Novem ^r	15.	Roderic Larkum. Consumption.	49 "
3049.	28.	An infant child of Eli Wadsworth.	5 Weeks.
3050. December	6.	Wid: Sybil Boardman. Old age.	78 years.
3051.	7.	Joseph Bigelow. Old age.	94 "
3052.	16.	An Infant Child of Benjamin Boardman.	2 months.
3053.	24.	Wid: Mary Bunce. Old age.	95 years.
		27 in 1810. Total	482.

1811.

3054. January	30.	Matthew Grear. Consumption.	55 years.
3055. February	7.	Wid: Mary Church. Paralysis.	81 "
3056.	23.	Mary. Wife of Seth Hills. Consumption.	25 "
3057.	28.	Asa Benton. Suddenly.	69 "
3058. January	26.	Jared Seymour. died at Demarara.	19 "
3059. March	20.	Reynolds Benton. Consumption.	43 "
3060.	23.	A child of Titus. Negro.	9 months.
3061. April	12.	Wid: Lucy Barrett. Pleurisy.	77 years.
3062. May	16.	Thomas Y. Seymour. Mania.	54 "
3063.	23.	An infant child of Mr — Stive.	1 Day.
3064.	24.	Wid: Ruth Benton. Old age.	86 years.
3065.	25.	Jonathan Root. Consumption.	38 "
3066. June	2.	A Child of Samuel Waters.	3 "
3067.	11.	Lury. Wife of Benjamin Meachum. Consumption.	28 years.
3068.	22.	Pero. a Negro.	70 "
3069.	25.	Michael Seymour. Nervous.	62 "
3070.		Asa Ensign. Consumption.	53 "

1811.		
3071. August	5. Ashbel Dodd. Complex.	54 years.
3072.	18. An Infant Child of James Skinner.	4 Weeks.
3073.	25. An infant Child of Cephas Fitch. Negro.	4 Weeks.
3074. Septemr	9. John, son of Giles Hurlburt. Tetanus.	5 years.
3075.	25. Caty, wife of Prince Miranda. Negro. Consumption.	23 years.
3076.	26. Jonathan Chapman. Gout.	56 "
3077. Octr	6. A son of Matthew Gear. deceased. Hooping Cough.	4 years.
3078. October	19. Julia Ann Wadsworth. Consumption.	20 years.
3079.	23. Anne. Wife of Roswell Stanley. Do.	56 "
3080. Novemr	16. Wid. Rachel Nott. Negro. Do.	37 "
3081.	19. Haunah, wife of Daniel Bunce. Junr. Consumption.	24 years.
3082.	23. Abigail, wife of Dorus Barnard. Dropsy.	52 "
3083. Dece ^r	2. Catharine, wife of Nathan Ruggles. Parturition.	32 years.
3084.	11. Wid: Sarah Dickenson. Typhus.	68 "
3085.	15. William Barnard.	29 "
3086.	16. Margaret, wife of Daniel Dwight. Consumption.	42 years.
33 in 1811. Total 515.		
1812.		
3087. January	7. Roderick Sheldon. Fit.	52 years.
3088.	13. An Infant Child of Joshua Flint.	2 Days.
3089. February	6. An Infant Child of Noah Humphrey.	12 "
3090. March	14. Sally Harwood. Drowned.	30 years.
3091. April	25. Joseph, son of Joseph Tucker. Fever.	9 years.
3092. May	4. Hezekiah Buckland. Consumption.	27 "
3093.	5. George Steele. Fever.	46 "
3094.	12. Mary, wife of Samuel Wheeler. Consumption.	45 years.
3095. June	26. Juda. Negro. Consumption.	32 "
3096. August	15. Horace Fosdick. Tetanus.	19 "
3097.	27. William Ellery. Dropsy.	72 "
3098. Sep ^r	9. Samuel, son of Edward Watkinson.	13 months.
3099.	16. Nancy Humphrey. Palsey.	48 years.
3100. Sep ^r	22. Ruth, wife of Daniel Winship. Complex.	43 years.
3101. Novemr	14. Anne. Widow of Zebulon Seymour. Dropsy.	73 years.
3102. Dece ^r	25. Mrs Elizabeth Sage, of Middletown.	49 "
3103.	29. Rose. Wid: of Boston. Negro. Old age.	89 "
17 in 1812. Total 532.		
1813.		
3104. January	14. H. Allen Warner. Peripneumony.	45 years.
3105. Feby	4. Wid: Louisa Burbidge. Do.	55 "

1813.

3106.	10.	Phila. Wife of Edward McGuier. Parturition.	25 years.
3107.	11.	Edward. Negro.	55 "
3108.	12.	A Negro woman. Peripneumony.	25 "
3109.	22.	Asa Bunce. Do.	57 "
3110.		Martha J. Daughter of Samuel Danforth. Cholic.	5 years.
3111. March	10.	A child of Porter Burnham.	10 months.
3112.	18.	Ashbell Shepard. Consumption.	58 years.
3113.	20.	Thomas B. son of John M. Gannet.	15 months.
3114.	24.	Samuel Webster. Peripneumony.	63 years.
3115.	26.	Mrs Mary Ann Dodd. wife of Elisha Dodd. Child-bed.	27 years.
3116.	30.	The Widow of Samuel Webster. Peripneumony.	59 years.
3117.	31.	The Wife of Lemuel Swift. Consumption.	27 "
3118.		The Wife of Jesse Harwood. Complex.	61 "
3119. May	19.	Mercy. Wife of William Waters. Peripn.	46 "
3120.	23.	Daniel Williams. Consumption.	27 "
3121.		An Infant Child of John Barnard. Junr.	1 Week.
3122. May	30.	The Wife of —— Morley. Peripn.	25 years.
3123. June	9.	Samuel Clark. Dropsy.	70 "
3124.	10.	An Infant Child of W ⁿ Marsh.	5 Weeks.
3125.	20.	Mary Bull. Consumption.	72 years.
3126.		Jacob Cole. Peripneumony.	58 "
3127. July	2.	An Infant of Charles Shepard.	8 Days.
3128.	3.	Trueman McLean. Consumption.	28 yrs.
3129.	23.	A child of Ebenezer Hurlburt.	15 Months.
3130.	31.	Charles Sheldon. Epilepsy.	56 years.
3131. Sept ^r	7.	A Child of Noah Humphrey. Convulsions.	9 Weeks.
3132.	13.	Mary. Daughter of Phineha Shepard. Fits.	20 years.
3133.	25.	A Child of ——. Myers.	1 "
3134. October	7.	A Child of Jonathan C. Fairman.	1 year.
3135.	28.	Patty. Daughter of John Carter. Dec'd.	Fever.
			19 years.
3136. Novem ^r	9.	Wid: Anne Clapp.	92 "
3137.	20.	Catherine Shepard. Consumption.	24 "
3138. Dec ^r	15.	John Shepard. Peripneumony.	77 "
3139.	22.	A Child of Usher.	3 Months.
3140.	23.	Lydia Dodd. Complex.	50 years.
3141.	28.	John Barnard. Do.	81 "
		38 in 1813. Total 570.	

1814.

3142. January	3.	Daniel Bunce, Jun ^r . Consumption.	29 years.
3143. February	21.	Thomas Williams. Consumption.	50 "
3144. March	20.	Rebecca, wife of W ^m Dunham. Fever.	23 "
3145. April	16.	A Child of Miss Brunson.	3 Months.
3146.	17.	Joseph Barrett. Peripneumony.	42 years.
3147.	16.	Wid: of Samuel Clark. Do.	61 "
3148.	17.	Samuel Pelton. Do.	47 "
3149.	27.	A Child of Joseph Fuller. Lung Fever.	1 "
3150.	28.	Jonathan Bissell. Fever.	32 "
3151. May	1.	An Infant Child of William Marsh.	1 Hour.
3152.	3.	Peter Bunce. Peripneumony.	30 years.
3153.	5.	Lydia. Wife of William Marsh. Parturition.	22 years.
3154. June	5.	Julia Ann. Daughter of Jon ⁿ Root. Dec'd.	12 "
3155.	13.	Asa Allen. Fit, suddenly.	47 "
3156.	18.	Consider Burt. Paralysis.	70 "
3157. July	28.	Edwin, son of Uzal Miner. Whooping Cough.	4½ years.
3158. August	11.	An infant child of Thomas Williams.	1 hour.
3159.	17.	A Child of Sally Hadlock.	1½ years.
3160.	21.	Wid. Martha King. Complex.	73 "
3161.	25.	A child of Henry Winship. Diarrhoea.	5 Months.
3162.	28.	Wid: Mary Steele. Old age.	87 years.
3163. Septem ^r	5.	A child of Uzal Miner. Diarrhoea.	1½ "
3164.		A child of Henry Buckland.	4 Months.
3165.	16.	Wid: Mary Thomas.	73 years.
3166. July	21.	Joseph Bigelow, died at	sons of John B.
		Albany.	
3167. Sept ^r	18.	James Bigelow. Fever.	20 " 24 "
3168.	30.	Ebenezer Benton. Do.	32 "
3169. Nov ^r	19.	A Child of Luther Burt. Whooping Cough.	17 Months.
3170. Nov ^r	27.	Polly Dolphin. Fever.	18 years.
3171. Dec ^r	19.	Wid: Elizabeth Seymour. Fever.	70 "
		30 in 1814. Total 600.	
1815.			
3172. March	11.	A Child of Lucius Nichols.	3 months.
3173.	16.	Wid: Sarah Hadlock.	65 years.
3174.	27.	Catharine, daughter of John Shelter. Spotted fever.	13 years.
3175. May	1.	William Andruss. Old age.	79 "
3176.	11.	Wid: Rachel Wheaton. Fit.	83 "
3177.	16.	Elisha Williams. Fit.	60 "
3178. June	10.	A Child of —— Hixson. Negro.	1 "

		1815.	
3179. July	16.	A Child of John Barnard.	13 months.
3180.	30.	A Child of Jacob Carney. Negro.	2 years.
3181. August	8.	William Dexter. Fever.	58 "
3182. Sept ^r	5.	Hulda Seymour.	21 "
3183.	8.	Joseph Whiting Seymour.	53 "
3184.	30.	Patty Howel. Consumption.	44 "
3185. October	6.	A daughter of Jed ^h Hovey. Fever.	4 "
3186.	14.	Eliza, daughter of Josiah Hempsted. Fever.	12 years.
3187.	29.	An infant child of Lewis Boardman.	3 weeks.
3188. November	6.	Lucy. Wife of James Ensign. Influenza.	45 years.
3189.	7.	Daniel Seymour.	Do. 85 "
3190.	10.	Catherine, daughter of George Steele, dec ^d .	9 "
3191.	12.	Martha, wife of Josiah Clarke. Influenza.	73 "
3192.	20.	Joseph Winship.	Do. 76 "
3193.	21.	Stephen Roberts. Consumption.	38 "
3194.	22.	Lemuel Steele. A fall.	73 "
3195. Sept ^r		Cap. Thomas Warren. lost at sea.	
		24 in 1815. Total 624.	
		1816.	
3196. January	8.	A child of Elijah Clap. Fits.	3 Months.
3197.	21.	A child of Silas Andrus. Measles.	13 "
3198. February	1.	Molly, widow of Lemuel Steele.	69 years.
3199.	8.	Elizabeth, wife of Chauncey Barnard.	Consump- tion. 45 years.
3200.	9.	L. Robbins, son of John Barnard. Spotted Fever.	14 years.
3201.	13.	Wid: Miriam Clapp.	57 "
3202.	16.	Daniel C. Seymour. Spotted Fever.	18 "
3203.	17.	Henry Dwier. Consumption.	39 "
3204.	20.	Prudence Benton. Spotted Fever.	37 "
3205.	21.	Samuel, son of Nathaniel Wales.	7 "
3206.	23.	A child of Samuel Steele.	1 "
3207.	26.	Fanny, wife of Charles Dodd. Fever.	23 "
3208. March	21.	Hannah, daughter of Luther Peck.	8 "
3209.		The wife of —— Phelps.	45 "
3210. April	4.	Philura, wife of Jedidiah Hovey. Peripneumony.	31 years.
3211.	8.	Cynthia, wife of Joseph Foote.	Do. 41 "
3212. May	4.	Harris Hayden.	Do. 20 "
3213.		A Child of Daniel Winship.	13 months.
3214.	12.	Mary. Daughter of Joel Fish. Consumption.	19 years.
3215.	31.	Ashbell. } Children of Stephen Collins.	11 years.
3216.		Elizabeth. } Scarlettina.	8 "
3217. July	3.	Frederic Webster. complex.	26 "

1816.

3218. August	18.	An infant child of —— Smith.	4 weeks.
3219.	28.	An infant child of Joel Fisk.	1 Day.
3220. Sept ^r	16.	A Child of Nathan Ruggles.	16 months.
3221.	24.	Phebe Preston, daughter of Elijah Knox.	10 Do.
3222. October	8.	A Child of Capt. Levi Stewart.	2 months.
3223.	12.	Catherine Dige. Negro. Consumption.	21 years.
3224.	13.	Hart Forbes. Dropsy.	27 "
3225.	15.	Charles Waterman. Kicked by a horse.	56 "
3226. Dec ^r	16.	Frances Elizabeth, daughter of Henry Barnard.	17 months.
3227.	17.	Joseph Woodbridge. Dropsy.	32 years.
3228.	22.	Sarah, wife of Daniel Hinsdale. Jun ^r .	Parturition.
			31 years.
3229.	25.	Elizabeth. Wife of Reuben Wadsworth.	Fits.
			55 years.

34 in 1816. Total 658.

1817.

3230. Jan.	6.	Wid. Hannah Bunce. Consumption.	63 years.
3231.	10.	William Steele. Complex.	48 "
3232.		A child of James Taylor.	6 months.
3233.	11.	An infant child of Ariel Hancock.	11 days.
3234.	12.	Wid. Mary Gains.	84 years.
3235. Feb.	4.	Jonathan C. Fairman. Consumption.	39 "
3236.	10.	Elijah Humphrey. St. Anthony Fire.	66 "
3237.	18.	A child of Mr. House.	5 months.
3238.	20.	Michael Shepard. Consumption.	28 years.
3239.	21.	A child of Uzal Miner.	14 weeks.
3240. March	27.	An infant Child of Dan ^l Hinsdale. Jun ^r .	3 months.
3241. April	17.	A child of Jonathan Green.	7 "
3242.	23.	Lucy, wife of James Steele. Dropsy.	55 years.
3243.	30.	Hannah, wife of W ^m Hart. Fever.	52 "
3244. July	19.	Martha D. Daughter of James Barnard.	18 months.
3245. August	2.	Elizabeth Butler. Complex.	49 years.
3245a.	13.	Mary Bodge. Consumption.	17 "
3246. August	15.	Thomas Steele. Jun. Consumption.	38 years.
3247. Sep.	5.	Ruth, wife of Jon ^a Butler. Cancer.	80 "
3248.	8.	An infant child of John E. Hart.	3 hours.
3249.		A child of John Gaines.	4 months.
3250.	12.	The widow of Elisha Williams.	61 years.
3251.	27.	Samuel, son of Joshua P. Burnham. drowned.	10 years.
3252. Oct.	9.	A child of W. Stephenson.	15 months.
3253.	20.	Jacob Carney.	59 years.
3254.		A child of Elisha Dodd.	15 months.

1817.			
3255. Nov.	14.	Rhoda. Wife of Elisha Shepard.	64 years.
3256.	22.	James Steele.	63 "
3257. Dec.	25.	Widow —— Lamb. old age.	87 "
29 in 1817. Total 687.			
1818.			
3258. Jan.	14.	Mrs Lewis. Consumption.	43 years.
3259.	18.	Dorus Barnard. Dropsy.	59 "
3260.	30.	A child of Edward Steele. Hydrocephalus.	3 "
3261. Feb.	24.	A child of Alvan Stedman.	10 months.
3262. March	3.	Barnabas Swift. Consumption.	58 years.
3263.	16.	A son of Moses P. Holt. Fits.	20 months.
3264.	17.	A son of Richard Seymour. Jun.	2½ years.
3265.	19.	Mabel, wife of Joel Fish. Consumption.	39 "
3266.	26.	A child of Joel Fish.	10 days.
3267. April	24.	Horace Andrews. Consumption.	43 years.
3268. May	2.	An child of Horace Goodwin. 2 ^d .	10 weeks.
3269.	7.	Edward Andrews.	28 years.
3270.	11.	Mary, wife of Robert Waterman. Palsy.	62 "
3271. May	12.	Josiah Clark. Old age.	81 years.
3272. August	25.	Roswel Stanley.	73 "
3273.	26.	Mary Howel. Cancer.	50 "
3274.	30.	A child of Chauncey Waters. Dentition.	
			17 months.
3275. Sep.	2.	Thomas Tisdall. Fit.	61 years.
3276.	13.	A child of Seth Hills. Cholera.	1½ "
3277.	20.	A child of Jonathan Skinner. Jun.	2 "
3278.	24.	Charles Shepard. Consumption.	55 "
3279.	26.	Hannah Barrett. Old age.	85 "
3280. Oct.	9.	Jesse Harwood. Complex.	67 "
3281.	23.	A child of James Dodd.	6 months.
3282.	29.	Joseph Belden. Consumption.	33 years.
3283. Nov.	16.	Anne. Wife of Peter B. Gleason. Fever.	38 "
3284.	20.	Wid: Mary Seymour. Old age.	93 "
3285. Dec.	27.	Wid: of Edward Dolphin. Negro. Fit.	65 "
	28 in 1818. Total 715.		
1819.			
3286. Jan.	8.	Dorothy Warren. Palsy.	68 years.
3287.	9.	Julia Bradley. Rheumatism.	14 "
3288. Feb.	1.	Bede. Wife of William Camp. Hernia.	57 "
3289.	9.	A son of Rufus Dunton. Drowned.	7 "
3290.	11.	William Stanley. Epilepsy.	37 "
3291.	13.	Freeman Shepard. Peripneumony.	43 "
3292.	4.	Sally. daughter of John Robbins. Fever. at New York.	20 years.
3293.	15.	Wid: Elizabeth Benton. Old age.	95 "
3294. March	9.	James S. Son of Elijah Terry. Fever.	20 "

1819.			
3295.	28.	Jonathan Crosby. Consumption.	51 years.
3296.	31.	An Infant Child of Harry Winship.	1 month.
3297. April	13.	Henry Sooter. Hydrothorax.	33 years.
3298. May	31.	Elizabeth. wife of Daniel Hinsdale.	Peripneumony.
			65 years.
3299. June	5.	Wid: Jerusha Benton. Complex.	76 "
3300. July	9.	An Infant Child of W ^m Montague.	1 Day.
3301. August	3.	James Hinsdale. Cynanche.	67 years.
3302.	4.	Widow of Jonathan Chapman.	63 "
3303.	7.	A Child of —— Wittenbury. drowned.	19 months.
3304. October	7.	David Gay. Complex.	35 years.
3305.	8.	Jerusha. daughter of J. Webster. deceased.	Dysentery.
			21 years.
3306. Nov.	10.	the wife of George Barrett.	60 "
3307.	26.	Nancy. wife of John Hart. Consumption.	
			34 years.
3308. Dec.	16.	Calvin Seymour. Complex.	53 "
		23 in 1819. Total 738.	
1820.			
3309. Jan.	7.	A Child of Sylvester Clark. Hydrocephalus.	
			1½ years.
3310.	12.	Wid: of Elijah Humphrey. Peripneumony.	
			66 years.
3311. Feb.	1.	Mehitabel. wife of Thomas Belden. Chronic.	
			58 years.
3312.	9.	A Child of Nathaniel Woodhouse. Tussis.	
			4 months.
3313. April	3.	John Knowles.	60 years.
3314.	11.	Stephen Webster.	76 "
3315.	18.	An infant child of Samuel Steele.	4 days.
3316.	24.	An infant child of Ariel Hancock.	3 months.
3317. May	6.	Chauncey Seymour. Dysentery.	21 years.
3318.	14.	An infant of Augustus Reed.	5 hours.
3319. June	2.	An infant of Henry Barnard.	4 months.
3320.	26.	Wid. Jemima Shepard. Consumption.	50 years.
3321. July	3.	Ira Wadsworth. Fever.	17 "
3322.	18.	George Seymour. Do.	66 "
3323. July	26.	George. son of George Benton. Fever.	15 years.
3324. Sep.	6.	Catherine Birkenhead. Do.	18 "
3325.	10.	The wife of Daniel Bunce. Complex.	67 "
3326.	15.	A child of Jedidiah Hovey.	1 "
3327.		A child of William Wadsworth.	15 months.
3328.	24.	Widow Webster. Old age.	87 years.
3329. Oct.	14.	Daniel Seymour. Lock Jaw.	52 "
3330.	24.	Lucius. son of Ariel Hancock. Fever.	14 "

1820.				
3331.	27.	An Infant child of Lucius Nicolls.	3 weeks.	
3332. Nov.	12.	Abigail Whitman. Paralysis.	74 years.	
3333. Dec.	10.	Ruth, wife of Stephen Collins. Consumption.		44 years.
3334.	11.	John Hooker. Fever.	74 "	
		26 in 1820. Total 764.		
1821.				
3335. Jan.	16.	Josiah Bingham. Froze. Intox.	45 years.	
3336.	17.	Joshua Hempstead. Old age.	87 "	
3337. Feb.	18.	A daughter of Ezra Corning. Hooping cough.		7 years.
3338. March	20.	A child of John Humphrey. Dropsy.	2 "	
3339. April	7.	Elisha Babcock. Peripneumony.	68 "	
3340.		A child of Louisa Waters.		5 months.
3341. May	16.	James Bigelow. Apoplexy.	73 years.	
3342.	26.	Eliza, daughter of Samuel Camp. Fever.	15 "	
3343.	30.	William Boardman. Hydrothorax.	58 "	
3344. July	28.	Wid. Susan Todd. Consumption.	69 "	
3345.	31.	Elizur Carter. Do.	61 "	
3346. August	1.	Clarissa Chamberlain. Do.	28 "	
3347.	12.	A Child of Zared Eaton. Whooping Cough.		4 Weeks.
3348. August	18.	Joseph Humphrey.	81 years.	
3349.	25.	Wid: Mary Shepard. Dropsy.	66 "	
3350.	10.	George Hempstead. Fever at sea.	21 "	
3351. Sept.	3.	Maria Jane, daughter of Zared Eaton.	3 "	
3352. October	13.	Wid. Prudence Andrus. Consumption.	35 "	
3353.	20.	Bela Burt. Fits.	54 "	
3354.	31.	Wid: Lucia Seymour. Dropsy.	61 "	
3355. Nov.	2.	A Child of —— Marshall. Measles.	2 "	
3356.	4.	Cynthia Ann, daughter of Rufus Bunce. Measles.		3 years.
3357.	8.	George Clapp, son of Rufus Bunce. Measles.		1 year.
3358.	16.	George, son of Horace Burr.	Do. 3 years.	
3359.		William Hart. Consumption.	32 "	
3360.	23.	Sarah, daughter of Dan ^l Hinsdale. Measles.		24 "
3361.	28.	A Child of Meachum. Measles.	1 "	
3362. Dec.	1.	A Child of Horace R. Seymour.		4 Weeks.
3363.	8.	Sally, daughter of John Russ. Consumption.		19 years.
		29 in 1821. Total 793.		
1822.				
3364. Jan.	5.	Wid. Cynthia Swift. Peripneumony.	52 years.	
3365.	17.	A child of Richard Waterman. Measles.	2 "	

1822.			
3366.	28. Nancy Saunders. Epilepsy.	33 years.	
3367. Feb.	18. Wid: Hulda Williams. Complex.	69 "	
3368.	Prudence, daughter of — Andrus. dece ^d .	Measles.	
		4 years.	
3369.	24. Wid: of John White. Old age.	87 "	
3370.	28. A child of Charles Shepard. Measles.	3 "	
3371. April	10. Molly Dodd. Dropsy.	57 "	
3372.	14. Wid: Mary Dodd. Consumption.	67 "	
3373. April	15. John Dana. drowned.	33 years.	
3374.	A child of Silas Andrus. Measles.	2 $\frac{1}{2}$ "	
3375. May	8. Do. Do. Do.	1 "	
3376.	16. Jason Shepard. Consumption.	20 "	
3377. June	27. George Wyllys. Epilepsy.	35 "	
3378.	28. The Wife of John Gains. Consumption.	25 "	
3379. July	20. A Child of George Wyllys.	3 months.	
3380. August	29. Richard Seymour. a sudden fall.	59 years.	
3381. Sep.	20. A Child of George Barnard.	11 Months.	
3382. Oct.	5. James Nicolls. Malignant Fever.	41 years.	
3383.	7. A Child of Samuel Wheeler.	11 Months.	
3384.	19. Julius, son of Richard Seymour. Jun. a fall. 6 years.		
3385. Nov.	Edward Seymour. Typhus Fever.	59 "	
3386.	A Child of James Wright.	10 months.	
3387. Dec.	Uzal Miner. Consumption.	37 years.	
3388.	The wife of Eza Corning. Fever.	45 "	
3389.	George Stanley. sudden.	56 "	
3390.	A Child of Hez: Bunce. Worms.	2 "	
3391.	31. Abigail Andrus. Consumption.	21 "	
	28 in 1822. Total 821.		
1823.			
3392. Jan.	7. James Burt. Consumption.	31 years.	
3393.	8. The wife of Thomas Williams. Do.	49 "	
3394.	27. A child of — Fuller. Do.	5 Months.	
3395. Feb.	7. Abel Saunders. Peripneumony.	62 years.	
3396.	15. The Wife of William Elsworth. Fit.	25 "	
3397.	17. The Wife of David Boston. Consumption.	51 "	
3398. March	18. Alfred Wyllys.	33 years.	
3399. April	25. Oliver Terry. Peripneumony.	59 "	
3400. May	14. John Carter. Consumption.	42 "	
3401.	19. George Benton. Peripneumony.	45 "	
3402.	28. Elisha Bigelow. Decay.	72 "	
3403 August	1. Barzillai Hudson. Old Age.	82 "	
3404.	8. George Benton. Insania.	37 "	
3405. October	20. A Daughter of Henry Steele. Hydrocephalus.	3 years.	
3406. Nov ^r	10. William Dodd. Complex.	46 "	

	1823.		
3407.	11.	Martha. Widow of John Barnard. Palsey.	71 years.
3408.	14.	Austin Porter. Fever.	24 "
3409.	27.	Heppy. Wife of Jed ^h Hovey. Consumption.	41 years.
18 in 1823. Total 839.			
	1824.		
3410. Feb.	7.	Sally Taylor. Consumption.	36 years.
3411. March	16.	Widow of Richard Seymour. Fit.	59 "
3412. April	2.	Daniel Bunce. Complex.	77 "
3413. do	22.	Reuben Chamberlain. Complex.	69 years.
3414. May	6 th .	John. son of Reuben Chamberlain. Drown'd.	9 years.
3415. do	9.	Jane Benton. Drowned.	30 years.
3416.	26.	Luther Burt. Fit.	44 "
3417. June	6.	The widow of Reuben Chamberlain. Complex.	

[Here ends the record of deaths in Dr. Flint's book, continued in his handwriting for six months after his retirement from the pastorate.]

BAPTISMS

BY REV. JOEL H. LINSLEY, D.D., REV. CORNELIUS C. VANARSDALEN, D.D., REV. OLIVER E. DAGGETT, D.D., AND REV. WALTER CLARK, D.D., 1824-1859, CHRONOLOGICALLY AND ALPHABETICALLY ARRANGED.

Jan.	3, 1841.	John Stuart, son of Robert Allen.
July	10, 1842.	Austin Terry, son of James H. Ashmead.
"	" "	Mary Elizabeth, daughter of James H. Ashmead.
"	" "	Helen Maria, daughter of James H. Ashmead.
Jan.	4, 1843.	William Hayden, son of Roswell S. Andrus (at home).
Jan.	4, 1843.	Mary Elizabeth, dau. of Roswell S. Andrus (at home).
Oct.	16, 1847.	Robert Howell, son of J. H. Ashmead.
"	" "	Harriet Russ, dau. of J. H. Ashmead.
July	4, 1852.	Susan Jane, dau. of J. H. Ashmead.
Jan.	13, 1856.	William Henry, son of Henry P. Allen.
Nov.	8, 1856.	Helen Lucinda, dau. of William Andrus.
"	" "	Elizabeth Isabella, dau of William Andrus.
"	" "	Catherine, dau. of William Andrus.
"	" "	William, son of William Andrus.
May	2, 1858.	Cornelia Andrus (Profession).
July	4, 1858.	Mary Eliza Adams, dau. of Henry P. Allen.
—	—, 1824.	Charles Edward, son of George Barnard.
—	—, "	Jerusha, dau. of Mitta Benton.

July	4, 1824.	Lavinia P., dau. of Mitta Benton.
—	—, “	Julia, dau. of Mitta Benton.
Aug.	—, “	Eliza Rebecca, dau. of Benj. J. Boardman.
—	—, “	Charles Carroll, son of Henry Bailey.
Aug.	—, 1827.	Charles Miller, son of Charles Bliss.
June	—, 1830.	Isaac, son of Charles Bliss.
July	—, 1830.	Maria Wells, dau. of Andrew Benton.
—	—, 1831.	Lucy Jane, dau. of George Barnard.
Sept.	—, 1832.	Frances Adelaide, dau. of George Barnard.
May	—, 1834.	Ellen Smith, dau. of George Barnard.
July	1, 1837.	Flavel Goldthwaite, son of Charles Boardman.
July	1, 1838.	Mary Jane Barnard
July	14, 1838.	Ellen Dayton, dau. of Henry Butler (at house).
Sept.	9, 1838.	Benjamin Jaduthan, son of Benjamin Boardman.
“	“ “	John Stillman, son of Benjamin Boardman.
“	“ “	George Washington, son of Benjamin Boardman.
“	“ “	Anna, dau. of William Buckland.
“	“ “	Elizabeth, dau. of William Buckland.
“	“ “	Emily, dau. of William Buckland.
July	6, 1840.	William, son of William Baker.
“	“ “	Charles Holton, son of Charles Boardman.
July	12, 1840.	Albert Lee, son of A. W. Butler.
Sept.	7, 1840.	Henry Seymour, son of J. Seymour Brown.
May	2, 1841.	Isabella, dau. of William Baker.
Sept.	5, 1841.	William David, son of John Boyd.
May	1, 1842.	Charles Wells, son of Sylvester Bliss.
“	“ “	Thomas Jacob, son of William Baker.
July	26, 1842.	Harriet Hamilton, dau. of N. J. Brocket (at house).
Aug	21, 1842.	Leander Strong, son of L. C. Burnham.
Sept.	4, 1842.	Elizabeth Warren, daughter of Horton Bidwell.
Jan.	15, 1843.	Helen Eudoria, dau. of Henry Butler.
Sept.	1, 1844.	William Nelson, son of N. J. Brocket.
Jan.	5, 1845.	Cadwell, son of John Boyd.
Sept.	7, 1845.	Edward Michael, son of Leander C. Burnham.
April	5, 1846.	Frances Maria, dau. of Charles Boardman.
June	6, 1847.	Charles Wyllys, son of A. W. Butler.
Sept.	5, 1847.	Alice Webster, dau. of N. J. Brocket.
July	2, 1848.	Charles Horton, son of Horton Bidwell.
Sept.	3, 1848.	Daniel, son of John Belmer.
Nov.	4, 1849.	George Buck, son of George Bodwell.
“	“ “	Alice Frances, dau. of George Bodwell.
July	7, 1850.	Margaret Agnes, dau. of John Belmer.
Sept.	15, 1850.	Eldora Adelaide, dau. of J. M. Blood.
Feb.	28, 1851.	Mary Jane, dau. of James Boyd.
“	“ “	Anne, dau. of James Boyd.
June	22, 1851.	Sophia, dau. of Nelson J. Brocket.
July	4, 1852.	James Henry, son of Horton Bidwell.
May	1, 1853.	Margaret Agnes, dau. of John Bulmer.

July	2, 1854.	William C. Boardman.
"	" "	Sarah J. Boardman.
Nov.	9, 1856.	William R. Brainard. (Profession.)
July	4, 1858.	Hiram Buckingham. (Profession.)
Aug.	—, 1826.	Mary Eveleth, dau. of Eliza Choate.
Aug.	—, 1826.	Elizabeth Ware, dau. of Eliza Choate.
April	—, 1828.	Joseph Wells, son of Wid. Eliza Choate.
March	—, 1829.	Samuel Brainard, son of Erastus Cunningham.
June	—, 1829.	James, son of Sylvester Clark.
June	—, 1829.	Jane, dau. of Sylvester Clark.
June	—, 1829.	Charlotte, dau. of Sylvester Clark.
Jan.	4, 1840.	Joseph Choat, son of Allen Cotton.
"	" "	Emely Frances, dau. of Allen Cotton.
May	3, 1840.	Frances Maria, dau. of Joseph Camp. *
"	" "	Isabella Sophia, dau. of Joseph Camp.
July	10, 1842.	Mary Lavinia, dau. of John B. Corning.
Sept.	4, 1842.	Allen, son of Allen Cotton.
Nov.	3, 1844.	John Alexander, son of Alexander Curry.
Sept.	7, 1845.	John Jay, son of John B. Corning.
Sept.	6, 1846.	Thomas Smith, son of Alexander Curry.
June	27, 1847.	Frederick Spencer, son of Seth H. Clark.
Jan.	7, 1849.	Edward, son of Allen Cotton.
Feb.	17, 1850.	Alex. Marshall, son of Alex. Curry.
July	18, 1852.	Frederick A., son of John B. Corning.
July	20, 1852.	William Henry, son of Daniel and Amelia Camp.
"	" "	Daniel Seymour, son of Daniel and Amelia Camp.
"	" "	George Winship, son of Daniel and Amelia Camp.
"	" "	Samuel James, son of Daniel and Amelia Camp.
"	" "	Albert Birge, son of Daniel and Amelia Camp.
Oct.	7, 1852.	Edward Norton, son of Edward and Maria Carpenter.
July	3, 1853.	Loisa Elizabeth, dau. of Alexander Curry.
July	30, 1854.	—, dau. of H. A. Cooley.
July	30, 1855.	Emily Amelia, dau. of Wid. Daniel Camp.
Sept.	9, 1855.	Frederick Henry, son of — Cady.
Sept.	7, 1856.	Walter Scott, son of Lewis S. Crittenden.
Jan.	4, 1857.	Mary Terry, adopted dau. of Walter and Elizabeth Clark.
July	5, 1857.	Adelaide C. Cone. (Profession.)
Jan.	3, 1858.	Mary A. Coolege. (Profession.)
July	4, 1858.	Hopey Curtis. (Profession.)
"	" "	Eltruda Carter. (Profession.)
"	" "	Amy L. Carter. (Profession.)
Oct.	6, 1825.	— —, — of Horace Deming.
Feb.	6, 1842.	Susan Elizabeth, dau. of O. E. Daggett.
July	1, 1838.	Thomas B.,
"	" "	Mary Frances, } children of Samuel Dodd.
"	" "	Samuel, }

April	4, 1839.	Martha A. Donaldson.
April	25, 1841.	Ellen Marie, dau. of Charles H. Dickinson.
Nov.	4, 1849.	Alice, adopted dau. of Austin Daniels.
July	4, 1852.	Charles Warren Day.
Sept.	—, 1827.	Edward Hooker, son of Timothy Ensign
Oct.	—, 1834.	George Thompson, son of William D. Eaton.
July	1, 1837.	Charles Edward Eaton.
July	5, 1839.	Horatio Doolittle, son of William D. Eaton.
Sept.	1, 1839.	Francis Cornelius, son of Frances A. Emmett (widow of Cornelius).
May	—, 1826.	Emily Cheney, dau. of Henry Francis.
Nov.	—, 1827.	Elizabeth, dau. of Henry Francis.
July	—, 1829.	Roselle Mather, dau. of Henry Francis.
May	—, 1833.	Adelaide, dau. of Henry Francis.*
Sept.	4, 1837.	Mary, dau. of Henry Francis.
Jan.	6, 1839.	Rebecca Wheeler, dau. of Henry Francis.
July	21, 1839.	Amanda, dau. of Abraham Foot.
"	" "	James, son of Abraham Foot.
July	6, 1840.	Henry, son of Abraham Foot.
Sept.	19, 1841.	Mary Annette, dau. of Ralph H. Foster.
Nov.	3, 1844.	George Henry, son of Ralph H. Foster.
July	13, 1845.	Helen Williams, dau. of Samuel B. Fuller.
"	" "	Arthur Brown, son of Samuel B. Fuller (at house), in February, by Dr. Bushnell.
April	7, 1847.	John Elbridge, son of J. E. Foster.
July	7, 1850.	Francis. ("Fairfield, <i>supposed</i> ," written in pencil.)
Jan.	—, 1851.	Rose Standish, dau. of Henry Francis.
Sept.	23, 1854.	Mary Elizabeth, dau. of Jonathan T. Fairfield.
May	2, 1858.	Helen Sophia, dau. of Ralph Foster.
Feb.	1, 1859.	Frederick Rose, son of Frederick Foster.
—	—, 1824.	Curtiss G., son of Allyn Goodwin.
April	—, 1828.	Emily Fenn, dau. of Allyn Goodwin.
Sept.	—, 1832.	George Shepard, son of Julius Gilman.
Sept.	—, 1832.	Charles Barnard, son of Julius Gilman.
Sept.	—, 1832.	Henry Mason, son of Julius Gilman.
Oct.	—, 1832.	Charlotte, dau. of Flavel Goldthwaite.
Nov.	—, 1834.	Jane, dau. of Flavel Goldthwaite.
July	1, 1837.	Mary Goldthwaite.
July	2, 1837.	Maria, dau. of Allyn Goodwin.
July	2, 1848.	William Andrus, son of James Goodman.
Jan.	7, 1849.	Albert Allen, son of Levi C. Gates.
Jan.	6, 1850.	Martha Makepeace, dau. of W. W. Giddings.
"	" "	William Henry, son of W. W. Giddings.
Dec.	17, 1851.	Edward Dwight, son of Elisha Gilbert (at house).
"	" "	Adelaide Sophia, dau. of Elisha Gilbert (at house).
"	" "	Frederick Walter, son of Elisha Gilbert (at house).
Nov.	6, 1853.	James Silas, son of James Goodman.

July	2, 1854.	Heppy E. Gilman. (Profession.)
Sept.	3, 1854.	Anna Melinda, dau. of Charles S. Goodwin.
July	9, 1855.	George W. Giddings. (Profession.)
July	6, 1856.	Mary Elizabeth, dau. of Charles S. Goodwin.
May	2, 1858.	Mary Gillette. (Profession.)
Feb.	1, 1859.	Charles Lincoln, son of Charles S. Goodwin.
Aug.	—, 1824.	Amanda, dau. of —— Humphrey.
Aug.	—, 1824.	Sylvester, son of Daniel Hinsdale.
Sept.	—, 1826.	Sarah Amelia, dau. of Eleazer Huntington.
Sept.	—, 1826.	Thomas Spencer, son of Eleazer Huntington.
Sept.	—, 1826.	Ann Maria, dau. of Eleazer Huntington.
Dec.	—, 1826.	Lester Colton, son of Samuel Humphrey. Private, sick.
July	—, 1827.	Jane Elizabeth, dau. of Eleazer Huntington.
Sept.	—, 1827.	Frances Maria Hollister.
Feb.	—, 1828.	Richard Law, son of Daniel Hinsdale.
June	21, 1829.	Julia Catharine, dau. of Eleazer Huntington.
June	—, 1829.	Eliza Ann Hollister.
Sept.	5, 1830.	Arthur, son of Asahel Hinckley.
July	1, 1838.	Hubbard, son of Hubbard Hollister.
"	" "	Charles, son of Hubbard Hollister.
Nov.	18, 1838.	Charles Youngs, son of Rev. John A. Hempsted.
Nov.	3, 1839.	Frances Cornelia, dau. of E. Huntington.
"	" "	Hariet Louisa, dau. of E. Huntington.
March	7, 1841.	James Tyler, son of wid. J. T. Hinsdale.
March	7, 1841.	Mary Cornelia, dau. of wid. J. T. Hinsdale.
June	10, 1842.	Harriet McLeod, dau. of Joseph H. Howard, at house.
Sept.	4, 1842.	Albert Judson, son of J. A. Hempsted.
"	" "	Erskine Butler, son of Neison Hollister.
Oct.	11, 1846.	Edith Sawyer, dau. of Nelson Hollister.
June	24, 1849.	Lucy Sawyer, dau. of Nelson Hollister.
May	11, 1851.	Albert Ellery, son of Ellery Hills.
May	1, 1853.	Francis Mortimer, son of Henry Hills.
March	4, 1855.	Jonas Coolidge, son of Ellery Hills.
July	29, 1855.	Mary Jane, dau. of Chauncey Harris.
April	30, 1857.	Harriet, dau. of Henry Hills.
March	14, 1858.	George F. Hills. (Profession.)
"	" "	Ellen M. Hills. (Profession.)
May	2, 1858.	Sarah Hosmer. (Profession.)
"	" "	Horace W. Hills. (Profession.)
June.	13, 1841.	Emely, dau. of Mrs. William Johnson.
Nov.	9, 1845.	Susan Augusta, dau. of Daniel W. Janes.
Nov.	11, 1846.	Henry Edwin, son of W. B. Johnson.
"	" "	Harriet Anna, dau. of W. B. Johnson.
Jan.	6, 1850.	Ella Maria, dau. of W. B. Johnson.
July	6, 1856.	Josephine Marshall, dau. of Marshall Jewell.

July	—, 1829.	Daniel, son of Daniel Knox.
Sept.	—, 1827.	William Knox. Private.
Sept.	—, 1827.	Frances Ann Knox. Private.
May	3, 1840.	Charles Edmund, son of Edmund B. Kellogg.
Sept.	7, 1845.	Angelina, dau. of Edmund B. Kellogg.
July	—, 1825.	Elizabeth Elderkin, dau. of Martha Lathrop.
July	—, 1825.	Elijah, son of Martha Lathrop.
July	—, 1825.	Prudence Benton, dau. of Martha Lathrop.
May	—, 1826.	Daniel Smith, son of Joel H. Linsley.
Feb.	—, 1828.	Mary Henderson, dau. of Joel H. Linsley.
July	1, 1838.	Pascal Loomis.
"	" "	George Washington, son of Pascal Loomis.
"	" "	Charles Greenfield, son of Pascal Loomis.
"	" "	Frances Elizabeth, dau. of Pascal Loomis.
July	21, 1839.	Henrietta, dau. of Pascal Loomis.
Sept.	5, 1841.	Daniel Edward, son of Daniel Loomis, Jr.
May	12, 1850.	Carrie Augusta, dau. of Charles L. Lincoln.
March	7, 1852.	William Alexander, son of Alexander Lenten.
July	4, 1852.	Charles Payson, son of Charles L. Lincoln.
July	3, 1853.	Samuel, son of Alexander Lenten.
Dec.	28, 1854.	child of Alexander Lenten.
Nov.	—, 1855.	Frank Howard, son of Charles L. Lincoln.
Feb.	1, 1859.	Theodore Miles, son of Charles L. Lincoln.
Aug.	—, 1828.	Lucy J., dau. of James Mix.
Aug.	—, 1828.	Mariette, dau. of James Mix.
Aug.	—, 1828.	Elisha, son of James Mix.
Aug.	—, 1828.	James Cadwell, son of James Mix.
Sept.	—, 1828.	Elizabeth, dau. of Elizabeth Myers.
Sept.	—, 1828.	Mary Ann, dau. of Elizabeth Myers.
Sept.	—, 1828.	Caroline Maria, dau. of Elizabeth Myers.
Oct.	1, 1830.	William Butler, son of James Mix.
Sept.	—, 1832.	Mary Abigail, dau. of Nathan M. Morse.
Sept.	—, 1832.	Nathan Shepard, son of Nathan M. Morse.
Sept.	—, 1832.	Jane Phelps, dau. of Nathan M. Morse.
July	2, 1837.	John E., son of John Meek.
"	" "	Ellen W., dau. of John Meek.
"	" "	Lydia Ann, dau. of John Meek.
Nov.	5, 1837.	Andrew, son of Thomas Marshall.
Nov.	4, 1838.	Thomas Alexander, son of William Montgomery.
March	31, 1839.	Margaret Jane, dau. of Edward McEwen. (At his house.)
May	19, 1839.	Emily Rosina, dau. of Nathan M. Morse.
Nov.	1, 1840.	Thomas Howard, son of Thomas Marshall.
July	4, 1841.	Mary Jane, dau. of John Meek.
May	1, 1842.	James Frederick, son of Nathan M. Morse.
Sept.	4, 1842.	George Robinson, son of John Meek.
Sept.	3, 1843.	Martha Ann, dau. of William Montgomery.

Nov.	2, 1845.	William John, son of William Montgomery.
Nov.	—, 1846.	Mary Ann Jane, dau. of John McCane.
July	4, 1847.	William Edward, son of William C. Marshall.
"	" "	Mortimer Ward, son of William C. Marshall.
Aug.	22, 1847.	Mary Beach, dau. of Thomas Marshall.
Sept.	2, 1850.	Joseph, son of Thomas Marshall.
May	18, 1851.	Edward, son of Mary McCune (wid. of Edward).
"	" "	Mary Ann, dau. of Mary McCune (wid. of Edward).
Nov.	7, 1852.	Rosabel, dau. of Thomas Marshall.
March	6, 1853.	Elizabeth Frances, dau. of John McCune.
"	" "	Edy Agnes, dau. of John McCune.
Feb.	1, 1859.	Anna, dau. of Jonathan F. Morris.
"	" "	Alice, dau. of Jonathan F. Morris.
Aug.	—, 1827.	Eliza Nichols. Private, sick.
Jan.	—, 1828.	Lemuel Humphrey, son of Lucius Nichols.
Jan.	—, 1828.	Maria, dau. of Lucius Nichols.
Jan.	—, 1828.	Harriet, dau. of Lucius Nichols.
Jan.	3, 1830.	Eliza Jane Nichols.
Nov.	18, 1849.	Margaret Sophia, dau. of Robert Neely.
"	" "	Ellen Hunt, dau. of Robert Neely.
Nov.	9, 1851.	Robert Hoyt, son of Robert Neely.
July	4, 1858.	Anna C. Newton. (Profession.)
"	" "	Mary S. Nichols. (Profession.)
July	1, 1838.	Maria Jennette, dau. of John Parker.
"	" "	John Shepard, son of John Parker.
"	" "	Thomas Stone, son of John Parker.
"	" "	Daniel Hunt, son of John Parker.
"	" "	Henry Abrams, son of John Parker.
"	" "	Charlotte Sophia, dau. of John Parker.
Jan.	4, 1840.	James Lindsley, son of John Parker.
Sept.	7, 1840.	Zepaniah, son of E. J. Preston.
May	16, 1841.	Alice Theresa, dau. of Allen Porter.
Sept.	4, 1842.	Edward Jarvis, son of John Parker.
July	13, 1851.	DeWitt Judson, son of D. W. C. Pick.
July	2, 1854.	Minnie E. Pierce.
May	2, 1858.	Anna Marshall Packard. (Profession.)
"	" "	Sarah C. Packard. (Profession.)
Aug.	—, 1824.	Ozion, son of John Roberts.
Aug.	—, 1826.	Charles, son of David F. Robinson.
March	—, 1828.	Ann Catharine, dau. of David F. Robinson.
April	18, 1830.	Sarah Amelia, dau. of David F. Robinson.
Aug.	—, 1831.	Ellen Maria, dau. of David F. Robinson.
May	—, 1833.	Henry Cornelius, son of David F. Robinson.
Sept.	—, 1835.	Mary Caroline, dau. of David F. Robinson.
July	2, 1837.	Alfred, son of David F. Robinson.
Nov.	—, 1849.	John James, son of James Reney. (Private.)

Jan.	11, 1842.	Albert Henry, son of Joseph H. Rockwell. (At house.)
"	" "	Harriet Whitman, dau. of Joseph H. Rockwell. (At house.)
June	30, 1854.	—, dau. of H. B. Rhodes.
Nov.	4, 1855.	—, son of D. H. Raymond.
May	4, 1856.	Chester H. Riley. (Profession.)
"	" "	Maro S. Reed. (Profession.)
Nov.	1, 1857.	Chauncey Eugene, son of Chauncey Rhodes.
July	4, 1858.	James Ritchie. (Profession.)
Nov.	7, 1858.	Mrs. Harriet Revere. (Profession.)
Sept.	—, 1825.	Jane Elizabeth, dau. of Charles D. Skinner.
May	—, 1826.	Maria, dau. of Henry Steele.
Aug.	—, 1826.	Charles Jones, son of Charles Shepard.
Aug.	—, 1826.	Michael Thomas, son of Charles Shepard.
Aug.	—, 1826.	William Henry, son of Charles Shepard.
Aug.	—, 1826.	Eliza Maria, dau. of Charles Shepard.
Aug.	—, 1826.	Alfred Jason, son of Charles Shepard.
Oct.	—, 1826.	Michael, son of Michael Seymour.
May	—, 1827.	Frances, dau. of Alvin Stedman.
May	—, 1827.	Emeline, dau. of Alvin Stedman.
May	—, 1827.	Jane, dau. of Alvin Stedman.
July	—, 1827.	Daniel Robbins Steele. Private, sick.
Nov.	—, 1827.	Julius Goodrich Skinner.
May	—, 1828.	Sarah Jane, dau. of Charles Shepard.
June	14, 1829.	Charles Almeron, son of Almeron Shepard.
"	" "	Mary Elizabeth, dau. of Almeron Shepard.
May	—, 1830.	Mariette, dau. of Charles D. Skinner.
Nov.	—, 1830.	Lucy Jane, dau. of Enoch C. Stanton.
Sept.	—, 1832.	Almira, dau. of Almeron Shepard.
May	—, 1833.	Cornelius Vanarsdalen, son of Enoch C. Stanton.
May	—, 1834.	Catharine Bunce, dau. of Almeron Shepard.
July	2, 1837.	Daniel Bunce, son of Almeron Shepard.
Sept.	4, 1837.	Delia Jane Seymour.
June	4, 1838.	John Shepard, son of Enoch C. Stanton.
Jan.	6, 1839.	Martha Ann, dau. of Walter Seymour.
Sept.	1, 1839.	Lewis Belden, son of Lewis Skinner.
"	" "	Julia Goodwin, dau. of Peter D. Stillman.
May	3, 1840.	Caroline Elizabeth, dau. of Albert G. Sawtell.
"	" "	Mary Carter, dau. of Albert G. Sawtell.
Nov.	29, 1840.	Thomas Edward, son of Enoch C. Stanton.
March	7, 1841.	Jane Helen, dau. of A. G. Sawtell.
May	16, 1841.	Albert Eugene, son of H. F. Sumner.
May	29, 1841.	Cornelius, son of Walter Seymour.
May	21, 1843.	Susan Lavinia, dau. of Walter Seymour.
Sept.	1, 1844.	Caroline Louisa, dau. of P. D. Stillman.
July	6, 1845.	Emma Louisa, dau. of Otis Sexton.

June	27, 1847.	William Horace, son of P. D. Stillman.
May	4, 1851.	Arthur Newel, son of Walter Seymour.
"	" "	Augustin Edgar, son of Walter Seymour.
Nov.	4, 1855.	Sarah Burton Swift, wife of Rowland Swift. (Profession.)
May.	2, 1858.	Alfred W. Sawtell. (Profession.)
July	4, 1858.	John Tho. Skinner. (Profession.)
Jan.	26, 1859.	Sarah Bradford, dau. of Rowland and Sarah Swift.
Sept.	5, 1860.	Sarah Ann, dau. of Ira Todd.
"	" "	Walter, son of Ira Todd.
"	" "	Andrew, son of Ira Todd.
"	" "	Washington, son of Ira Todd.
Aug.	—, 1831.	Reuben B., son of William Tinker.
July	1, 1838.	Horace Durrie, son of Margaret Tarbell (wid. of Norris).
"	" "	Edmund Norris, son of Margaret Tarbell.
Nov.	3, 1839.	Mary Lathrop, dau. of William Tinker.
Nov.	29, 1840.	Mary Rebecca, dau. of Peter Thatcher.
May.	28, 1843.	Arthur Quinton, son of L. N. Tracy.
July	1, 1849.	William Tryon.
July	20, 1852.	Henry Austin, son of Mrs. Emeline Terry.
"	" "	Susan Elizabeth, dau. of Mrs. Emeline Terry.
March	14, 1858.	Charles D. Tuller. (Profession.)
May	2, 1858.	Sarah E. Taylor. (Profession.)
May	2, 1858.	Edwin P. Tiffany. (Profession.)
May	2, 1858.	Henry E. Valentine. (Profession.)
Feb.	1, 1859.	Henrietta Wood, dau. of H. E. and M. J. Valentine.
April	22, 1827.	Sophia McLeod, dau. of Mack C. Webster.
May	—, 1827.	Levi, son of Nathaniel Woodhouse.
May	—, 1827.	Oliver, son of Nathaniel Woodhouse.
May	—, 1827.	Susan Elizabeth, dau. of J. Hubbard Wells.
Oct.	—, 1828.	Mary Ann, dau. of J. Hubbard Wells.
April	—, 1829.	Frederick Josiah, son of Joseph Webster.
Dec.	—, 1830.	John Hubbard, son of J. Hubbard Wells.
June	4, 1837.	Ann Airelia, dau. of J. Hubbard Wells.
July	2, 1837.	Emely Francis, dau. of Nathaniel Woodhouse.
"	" "	Joseph Everett, son of Joseph Webster.
"	" "	Edward Payson, son of Joseph Webster.
March	4, 1838.	Mary Stewart, dau. of Charles T. Webster.
July	1, 1838.	William Henry, son of David H. Webster.
"	" "	Francis Levia, dau. of David H. Webster.
"	" "	James Edwin, son of Jared Wright.
"	" "	Mary Louisa, dau. of Jared Wright.
Sept.	9, 1838.	Jennette, dau. of Mary Wells (wid. of Jared).
Nov.	3, 1839.	Mary Jane, dau. of Nathaniel Woodhouse.
Sept.	7, 1845.	Mary Catharine, dau. of Charles P. Welles.
Nov.	—, 1847.	Edward Emmerick, son of William S. White.

May	7, 1848.	Charles McLeod, son of Charles T. Webster.
July	1, 1849.	Charles Austin, son of William S. White.
Jan.	6, 1850.	Thomas T., son of Thomas H. Wells.
July	4, 1852.	Margaret Elizabeth, dau. of Charles T. Webster.
July	18, 1852.	Charles Thomas, son of Charles P. Welles.
July	1, 1855.	Abby Day Withey. (Profession.)
April	13, 1856.	Eva Elizabeth, dau. of J. D. White.
July	5, 1857.	Elizabeth White. (Profession.)
May	2, 1858.	George D. Williams. (Profession.)
July	4, 1858.	Sarah J. Walker. (Profession.)
"	" "	Anna M. Wright. (Profession.)
"	" "	Sarah Wright. (Profession.)
Feb.	1, 1859.	Isabella Gertrude, dau. of William S. White.
"	" "	Annie Jane and Carrie Eugenia, daus. of Oliver and Jane E. Woodhouse.

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EXCEPT FOR THAT PORTION RECORDING THE BAPTISMS BY REV. DR. LINSLEY AND HIS SUCCESSORS (SEE PAGE 402), WHICH, BEING ALPHABETICALLY ARRANGED, REQUIRE NO INDEX.

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